

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Anticipate societal changes Barna urges growth leaders

By Chip Alford

NASHVILLE (BP) — Christian churches must learn to anticipate societal changes rather than simply react to them, a California research executive told Southern Baptist church growth leaders May 20.

"We need a new awakening in the church. We cannot go on playing the same games we have for years. We have to ask ourselves, 'Is the church culturally relevant to where we are today?'" said George Barna, president of Barna Research Group, a marketing research company in Glendale, Calif.

Barna made the remarks during a presentation on trends of the 1990s at a Church Growth Consultation at the Sunday School Board. More than 100 people from the Sunday School Board, Home Mission Board, and other SBC agencies attended the event, which was sponsored by the Church Growth Council. Barna shared information from his book, "The Frog in the Kettle," which is subtitled, "What Christians Need to Know About Life in the Year 2000."

Churches will have to understand the changing mind-set of the American people to minister effectively in the last decade of the century, Barna said.

"Most people in this country do not live according to any articulated philosophy of life," Barna said. A growing number of Americans are forming a new "syncretic" faith by choosing values and ideas they like from several religions and institutions.

Barna cited random-digit telephone surveys conducted by his company which revealed the following: 66 percent of Americans believe there is no such thing as absolute truth; 64 percent believe all people pray to the same god, even though they use different names for that god; and 63 percent believe the purpose of life is enjoyment and personal fulfillment.

In addition, 21 percent of Americans believe living differently from other people is what it means to be a Christian, 14 percent believe it is simply loving and helping others, 14 percent think it is believing in God, 11 percent say it involves going to church or being "religious," and 10 percent think being a Christian means being a good person. Twenty-two percent say they simply don't know what being a Christian is all about. Only 19 percent believe that being a Christian is accepting Christ as Savior and having a personal relationship with Jesus.

Perhaps even more alarming, Barna said, is the large number of people who have been attending Protestant churches for years but never have made a personal decision to accept

Christ as Savior.

"This Sunday, 55 percent of the persons sitting in Protestant churches are not Christians. And many of those people have been sitting in those churches for 10 years or more," he said.

Evangelism is failing in America, Barna believes, because "we are basing it on an assumption that people do not buy. We cannot assume that there are basic beliefs that we can build on."

Besides coming to grips with changing attitudes and beliefs, Barna said growing churches in the '90s will be those bodies of believers that offer relevant ministry to families.

"The family (in America) is not at all dead. But it has taken on a new definition," Barna said.

According to research conducted by Barna's company, the more dramatic changes in the American family unit between 1970 and 1990 include increases in: co-habitation (443 percent), the divorce rate (from 33 to 49 percent), interracial marriages (178 percent), the number of single parents (351 percent), and the number of women between 18-44 in the labor force (from 30 percent to 52 percent.)

Families also are spending less time together, Barna said, adding nine out of 10 Americans now believe the "quality" of time spent with their children is more important than the quantity of time spent together.

These changes have created new problems and issues the church should be addressing, Barna said, pointing out only 30 percent of Americans believe churches are sensitive to the needs of families.

Churches also must keep in mind America's aging population, Barna said. By the year 2000, 52 percent of the population will be 35 or older. As a result, the nation's focus will soon shift from child care to elder care.

Barna shared other statistics and information which he said churches should consider in developing their ministry plans for the nineties, including:

— Ethnic population growth: By the year 2000, white, native-born Americans will be at zero-population growth while the number of immigrants admitted to the country will still be on the rise. A 13 percent growth rate is predicted for African Americans in the 1990s, 27 percent for Hispanics, and 35 percent for Asian-Americans.

— The ascendancy of women: The 1990s will find more women in roles of authority both in secular and religious circles. Three out of every 10 businesses in America are now owned by women, and five out of every six

new businesses opening this year will be started by women.

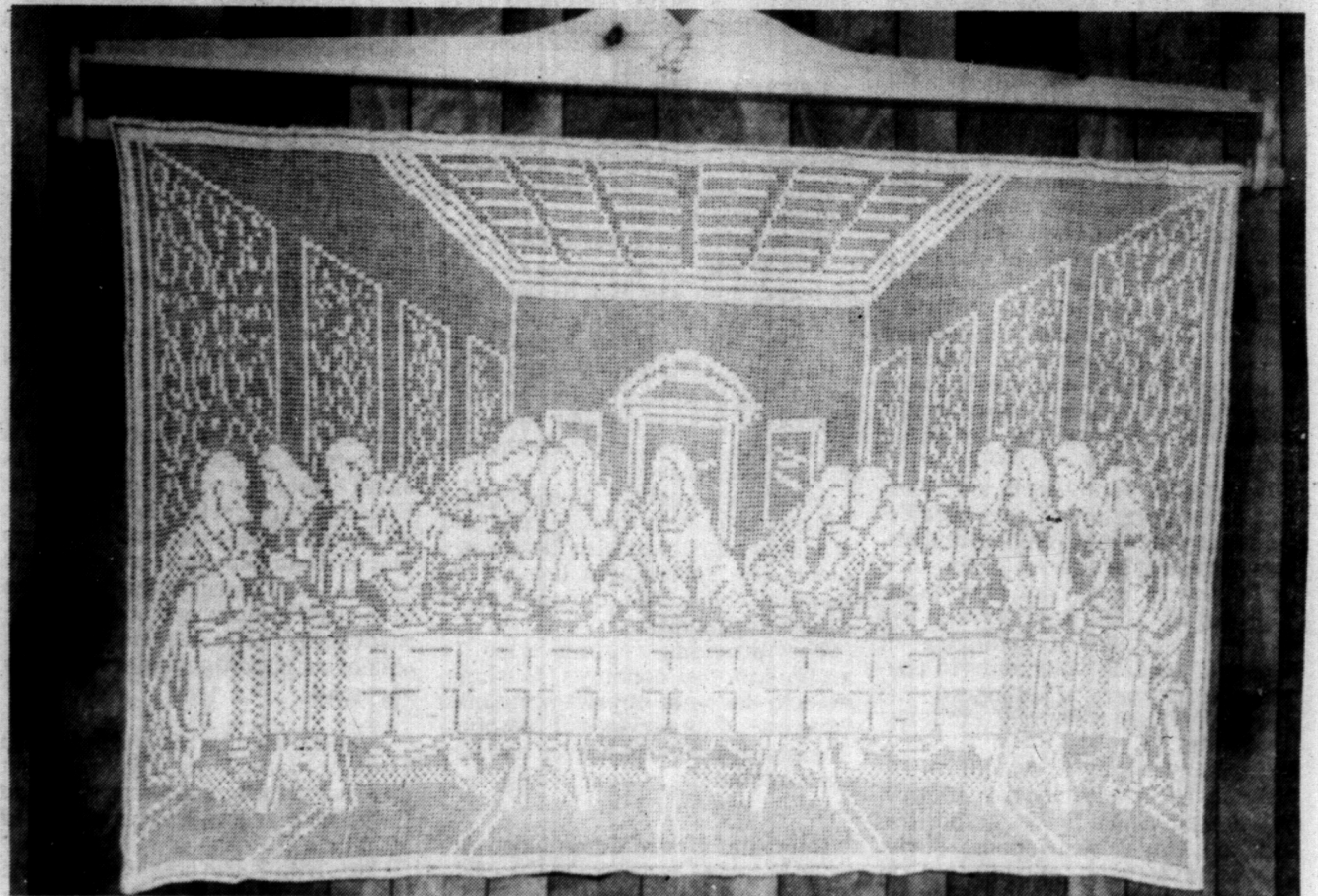
— Use of the Bible: While 93 percent of all households own one or more Bibles, only 12 percent of adults read Scripture every day, and 57 percent do not read the Bible at all during a typical week.

— Knowledge of the Bible: Americans know less and less about the Bible. Only 31 percent of adults surveyed knew the saying "God helps those who help themselves" is not in the Bible, and 58 percent did not know who preached the Sermon on the Mount.

Alford writes for BSSB.



Left to right are Walter Hines, pastor, Pilgrim's Rest Church, Attala County; Virginia Allemon; Ann Philley; and Lois Russom. Mrs. Russom crocheted "The Last Supper." She and her daughters, Virginia and Ann, donated it to Pilgrim's Rest Church. Virginia made the frame for the work.



"The Last Supper" in crochet decorates one wall of the newly constructed fellowship hall of Pilgrim's Rest Church, Attala County. Lois Russom made the 58" X 76" piece in two months, using 3,500 yards of yarn. She and her daughters, Virginia Allemon and Ann Philley, all three members of Pilgrim's Rest, donated the work and placed it on the wall. Virginia Allemon made the frame, and carved on it the design of praying hands.

Mrs. Russom is associate Sunday School teacher of adults; Ann Philley is associate pianist. Walter Hines, pastor, said, "We are very proud of this work and deeply appreciate it. It adds to the beauty of our fellowship hall." The new building is to be dedicated June 23. Mrs. Russom said she made a similar crochet piece 18 years ago. (Photo by Anne McWilliams)

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EDITOR'S NOTEBOOK

Guy Henderson

Who is minding the store?

The story is told by Ceil Rosen of Yankel, a poor immigrant, who came to America for a better life. He first peddled soap, pins, and matches door to door. He managed to feed his family and even make a small profit. Tirelessly he worked until he was able to open a small store. Soon a son, David, was born. The wife and later the son helped in the store. Then Isaac was born. The business prospered and Yankel dreamed of the time when his children would take over the store.

Yankel suddenly was taken ill and knew his hours were numbered. The grieving family gathered around as he spoke his last words:

"Rebekah, my dear wife, are you here?"

Tearfully, she sobbed, "Yes, Yankel, I am here."

"David, my son, are you here to tell me goodbye?"

"Yes, Papa, I am here."
"Isaac, my boy, are you here, too," he whispered.

"Right, Papa."
Suddenly, with great effort, the old man sat up and demanded, "Well, if all of you are here, who is minding the store?"

Our task is still the Great Commission. We have the authority, the message, and the promise for a worldwide mission. If we get too busy in peripheral ministries, who is minding the store? If local expenses claim all our efforts, who is minding the store? If we polarize ourselves in "we" or "they" accusations, who is minding the store? If the "main thing is to keep the main thing as the main thing," can we afford to grow slack in our effort? If Mississippi is not evangelized, who will be held accountable? If your community is not evangelized, who will be

held accountable? Christ, the Light of the World, is "not a luxury whom some men may have, but a necessity whom all men must have."

Like Yankel, we grow older and the pace slackens. Are those behind us trained and equipped? Robert Adolfs said, "If the church is to have a future, she must remove all claims to power and all longing for power, all honor, worldly esteem, and love of display. For Christ's sake, she must become 'poor' in the deepest evangelical sense. To win everything, she will have to be a servant and conquer by love."

Who is minding the teaching store, the soul-winning, the stewardship, the mission store? Have we gathered around the historical, the traditions, or the glory of the old days in their fading moments? Who is minding the store?

THREE VIEWS OF ATLANTA....



Did you ever notice how completely a calm answer takes the wind out of the sails of one who has been harsh and abusive? He didn't expect to receive a soft answer, and your superior manner and calmness was probably contrary to his experience. But its effect on him was like that of

oil on troubled waters. It immediately soothed and disarmed him, his resentment died away, and he was his natural self again. Try an answer of unexpected mildness on your next assailant — you will like the experiment. — The Kleinknecht Encyclopedia

Religious liberties show progress, regression worldwide

By Elaine Furlow

Checking the balance sheet for religious liberty around the world in the 1990s, one finds both dismaying minuses and astounding pluses.

Perhaps the most far-reaching changes have come in the Soviet Union, where thousands of citizens now exercise newly won freedoms of expression, assembly, and religion. Since a 1990 law on freedom of conscience was passed, churches have reopened, religious music has played in open-air theaters, and several high officials even appeared at Easter services in Orthodox churches.

In one stirring event last October, a Russian Orthodox service was held at St. Basil's Cathedral for the first time since the 1917 revolution. Hundreds of people packed the church — across from the Kremlin — and a thousand more stood outside, braving the 35-degree temperature for three hours.

Legislation approved Oct. 1, 1990, forbids the government from interfering in the practice of religion, and improves the legal status for groups such as Baptists. The new law also makes it easier for U. S. Baptists who are helping establish a seminary in Moscow, sending volunteers to construct a seminary in Leningrad, and developing "sister church" exchange programs.

In many respects, conditions for Jews in the Soviet Union have improved as well. Since Soviet authorities relaxed travel restrictions, Soviet Jews have been getting out in numbers that would have been unthinkable before.

In January, the Soviet Union and Israel established relations at the consular level. Several synagogues were returned to Jewish communities, and the teaching of Hebrew expanded.

Marring the improvements in human rights, however, were the grassroots signs of anti-Semitism.

Across Eastern Europe and the Soviet Union, more changes are in the wind, though the process of democratization sometimes is hampered by long-suppressed ethnic antagonisms. Some highlights from Eastern European countries:

Bulgaria. A 1991 State Department assessment put it bluntly: "Bulgaria's constitution and laws provide for freedom of religion, but under the (earlier) totalitarian system this freedom was a sham."

When Bulgaria's Todor Zhivkov was ousted in 1989, however, the climate changed and barriers to religious freedom began tumbling down. For the first time, Easter services at Sofia's Nevski Cathedral were opened to the general public. Because security agents no longer accosted worshipers, crowds at local religious services increased.

Several evangelical churches and Bible centers have been formed and officially registered with the government. The government has not interfered with the importation of Bibles in Bulgaria.

The previous regime tried to assimilate the country's Muslims, even to the point of preventing men from attending services at mosques. The new government has tried to stop such actions.

Romania. Under Communist dictator Nicolae Ceausescu in the 1980s, religion was tightly controlled, and a number of churches throughout the country were destroyed.

When Ceausescu was overthrown in December 1989, the government's attitude began to change. An effort is now underway to rebuild or renovate the damaged church buildings. The government eliminated restrictions on the importation and dissemination

of religious materials, on the printing of Bibles, and on the ability of Romanian citizens to meet with fellow believers from abroad. In September, the government instituted religious instruction in public schools.

"With the new, avowed freedom also comes concern," notes Bill O'Brien, director of the Global Center at Samford University in Birmingham. "Will the Orthodox Church (to which 70 percent of Romanians belong) begin to exercise more control on the government activities? The jury is still out on that."

Yugoslavia. Freedom of religion expanded significantly in 1990, as restrictions were lifted on proselytizing, selling religious materials, and teaching religion to young people.

Eastern Orthodox Christianity, Roman Catholicism, and Islam are the largest faiths in Yugoslavia. A small Protestant community includes Baptists, Pentecostals, and Jehovah's Witnesses. The construction of new places of worship requires the consent of local government authorities, who in the past often raised bureaucratic roadblocks. Permits are now easier to obtain, but minority religions still face obstacles.

Poland. Poland is 98 percent Roman Catholic. Catholic mass is broadcast on Sundays by the state-run radio. And Catholicism seems to have permeated all facets of Polish life.

Chris Hill, Polish desk officer at the U.S. State Department, puts those ties in historical context: "Politically, Poland has come and gone and come again," he explains, pointing to a wall map that graphically shows how various wars have shrunk and changed Poland's boundaries during the 20th century. "From 1939 to 1969, the country as they knew it had disappeared. The Catholic Church was the

embodiment of the nation. Having the cross in a classroom was a symbol of the country."

"Today, now that they have a popularly elected government, they are looking afresh at the church's relation to the government," Hill says.

While the government does not interfere with the practice of minority religions, some representatives of minority religions worry about the Catholic Church's promotion of its own agenda through government institutions.

In August 1990, the Ministry of Education decreed that religious instruction be made available in public schools. This decision was made in consultation with the Catholic Episcopate. The Polish Ecumenical Council, the umbrella organization for many of Poland's minority religions, protested the fact that leaders of other religious groups had not been included. The courts are determining the constitutionality of the decision.

While the most publicized advances in religious liberty have come in Eastern Europe and the USSR, other parts of the world offer different stories.

Middle East. Perhaps the most serious concerns come from the Middle East. O'Brien, formerly vice president of the Southern Baptist Foreign Mission Board, warns of the "hemorrhaging" of the church in the Middle East. "There we are losing members by death, by harassment, by immigration," he says. "Should that continue unchecked, the church could be in a considerably weaker position in the next decade."

In Iran, religion and government intertwine. The president and many top officials are mullahs (Islamic clergymen), and the constitution declares that "the official religion of Iran is Islam and the sect followed is

Ja'fari Shi'ism."

Slightly over 1 percent of Iranians are non-Muslims — Baha'is, Christians, Zoroastrians (the pre-Islamic religion of Iran) and Jews — all concentrated mainly in urban areas. In theory, they are permitted to practice their religions and maintain schools. But in practice, reports suggest, official interference and harassment seem commonplace.

Here are other highlights from around the world:

India. India is a secular state in which all faiths enjoy freedom of worship. Yet tensions over religious differences continue to be a problem. Officials in the state of Arunachal Pradesh have refused to issue permits for foreign Christian missionaries to enter the state. Tensions had been high there because of a sharp rise in the number of conversions.

China. "There's a saying that whatever you read about China, it's true — somewhere," says O'Brien, "because the country is so huge and progress is so spotty. One province can be advancing while in another province, things are abysmal. We do have serious concerns about China."

The government restricts religious practice outside of officially recognized and government-controlled religious organizations. Across China, the bureaus of religious affairs — staffed primarily by Communist party members — manage and control religion. The government usually tolerates the existence of unofficial Catholic and Protestant churches as long as they remain small and discreet. However, officials occasionally rein in unregistered churches that seem to be growing too large.

Indonesia. Jehovah's Witnesses periodically are detained and their

(See LIBERTY on page 5)

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SBC meets in Atlanta

Southern Baptists, some 20,000 strong, gathered Sunday night and it was "down home" revival time. Jerry Vines, speaking on soul-winning and suffering, emphasized the loss of glory through sin, with the glory restored when a person becomes a Christian. He was followed by Ed Young of Second Church, Houston, Tex. Young said, "We have to change the way we do church if we are going to reach people." Change is risky and costly, Young said, but beneficial when it stems from a vision of God.

The stirring hymn singing and the Joyful Praise Choir led up to the final message by Bellevue, Memphis pastor Adrian Rogers. His message was "Lord, Send a Revival in the Home." He told ministers, "We are never to fight the sin, but we are told to flee. To avoid the deception, disgrace, and disappointment of immorality we must maintain an active prayer life."

Monday morning the crowd was slow in gathering to hear Bill Stafford, evangelist, Paige Patterson, president of Criswell College, Jimmy Draper,

First Church, Euless, Tex., and Darrell Gilyard, Richardson, Tex. Again, strong emphasis was on holiness and personal revival. Patterson spoke on Isaiah's holy encounter (Chapter 6), the healing effect and the heavenly employment which resulted. Gilyard, speaking on "He Touched Me," said we need to seek the lost person.

The afternoon group heard Oliver North, Jack Graham of Prestonwood, Tex., and Tim LaHaye of Washington, D.C. Chuck Colson of Watergate fame was the last speaker. Small American flags were passed out in anticipation of a great patriotic service.

Monday evening was the climax of the Pastors' Conference, and Tony Evans, Dallas, Tex., Bailey Smith, Atlanta, and W. A. Criswell were the major speakers.

The Convention began Tuesday morning. Probably 20,000 to 22,000 were on hand. This will be the first Convention in a dozen years in which there was little dissent on the officers chosen or the committees selected. (Full Convention coverage will be in next week's paper.)

Missionaries commissioned by HMB in Atlanta

ATLANTA (BP) — Forty-one missionaries from 20 states and two foreign countries were commissioned by the Home Mission Board May 26.

The commissioning service, held at Flat Creek Church in Fayetteville, Ga., was the climax of a week long missionary orientation. A procession of flags representing the 50 states, Puerto Rico, the Virgin Islands, American Samoa, Canada, and the United Nations opened the ceremony, symbolizing territories where the Home Mission Board has active ministries.

Missionary Charles Short gave a brief testimony. Short, who serves in a suburb of Rochester, N.Y., captured the spirit of the ceremony in his sim-

ple statement, "The motivation of my ministry is that I know people need the Lord."

The culmination of the service was a charge to missionaries delivered by Home Mission Board President Larry Lewis.

Speaking from John, Lewis said Christ went where people lived, not waiting for them to come to him. "We have to get out of the Sunday morning go-to-meeting complex," he said.

With the help of the Cooperative Program and the Annie Armstrong Easter Offering, the Home Mission Board currently supports more than 4,500 missionaries across the United States.

The Second Front Page

The Baptist Record

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Smyth & Helwys Publishing announces first curriculum

By Greg Warner

GREENVILLE, S.C. (ABP) — Smyth & Helwys Publishing, the new moderate-conservative publishing house, has named its first president/publisher and announced it will launch its first Sunday School curriculum this fall.

Cecil P. Staton, assistant professor of Christianity at Brewton-Parker College in Mount Vernon, Ga., was named to lead the publishing house, which may become the literary standard-bearer for Southern Baptist moderate-conservatives.

Based in Greenville, S.C., Smyth & Helwys is named for two Baptist pioneers of religious freedom. It was formed late last year by a group of Southern Baptist pastors and professors from South Carolina and Georgia.

There is no formal relationship between Smyth & Helwys and the Cooperative Baptist Fellowship, the primary organization of moderate-conservatives.

But Staton said he hopes the Fellowship, which currently is evaluating its own needs for alternative Christian literature, will "embrace and endorse" the products of Smyth & Helwys.

"We are striving for a quality product that will reflect the needs expressed by the Fellowship," Staton said. Several members of the publisher's advisory board have been key organizers of the Fellowship — including Texas pastor Cecil Sherman and Baptist historian Walter Shurden of Mercer University. That, Staton said, guarantees the Fellowship's influence on the company.

John Hewett, moderator of the

Fellowship, endorsed the publishing project, which he said will provide materials "for Baptists who still read."

"Just when free Baptists were about to despair of finding Bible study literature which would quicken the heart, stimulate the mind, and stir the soul, Smyth & Helwys stepped in with this new venture of faith," said Hewett, pastor of First Church of Asheville, N.C.

With the Southern Baptist Convention and its agencies firmly in the control of fundamental-conservatives, Smyth & Helwys organizers say the need for the new publishing effort is acute.

"Baptists have never been more ready for a press which is sensitive to the needs of the local church and yet free from denominational control," Staton said.

"Publishing channels once open to honest scholarship are now closed or closing," he added.

The unnamed target of Staton's criticism is the Sunday School Board, the 100-year-old Southern Baptist Convention agency based in Nashville, Tenn., which has been the denomination's official book publisher and primary supplier of church curriculum.

Critics say the Sunday School Board's materials are coming under increasing influence of fundamental-conservatives, who hold sway on the agency's trustee board and will pick its new president. After complaints from trustees last year, Sunday School Board administrators canceled publication of a controversial history of the agency.

The Sunday School curriculum, called Formations, will begin publishing an adult line in October. Literature for children, youth, and preschoolers will follow in the fall of 1992.

Staton said use of the curriculum by Southern Baptist churches likely will start slowly. "Most folks are not ready to do this, but many of them are," he said.

"We hope this is going to return a healthy view of Scripture and of Baptist distinctives to Sunday School," he said.

Robert Fulbright, a 15-year employee of the Sunday School Board who was named chairman of the Formations curriculum design team, said the curriculum "will provide Bible study materials for thinking Baptists." Fulbright, now minister of Christian education at Kirkwood Church in Kirkwood, Mo., left the Sunday School Board in 1980 as director of the Bible teaching division. He previously was supervisor of elementary education and manager of Broadman Press.

The lessons for October, written by Shurden, are on Baptist distinctives. Other writers for the adult line include Thomas Graves, president of the Baptist Seminary at Richmond (Va.) and Alan Neely, professor at Princeton (N.J.) Seminary.

Smyth & Helwys has produced a brochure on the curriculum, including a sample lesson and teaching procedures. Workshops are scheduled across the country during the summer to acquaint churches with the materials.

(See PUBLISHER on page 5)

SBC missionaries and MKs still stranded in Ethiopia

By Craig Bird

NAIROBI, Kenya (BP) — Six Southern Baptist missionaries, including a father with his three young daughters, were stranded in Addis Ababa, Ethiopia, as of May 28 by rebel armies who invaded the city.

Live reports from Addis Ababa on the British Broadcasting Corporation said the fighting was concentrated in and around the presidential palace and life in the rest of the city of 1.5 million seemed relatively calm. Residents reportedly were walking the streets openly and many were watching the firefight at the presidential palace.

The missionary personnel are in regular telephone contact with Nairobi, and have radio contact with the American Embassy in Addis Ababa.

They are Rob Ackerman of Wheaton, Ill., and his three daughters (9-year-old Bethany Nicole and 6-year-old twins, Melody Rene and Krista Joy); John and Mary Lou Lawrence of Jonesboro, La., and Amsterdam, Mo.; Sam and Ginny Cannata of Houston and Hollandale, Miss.; and Jerry Bedsole of Foley, Ala.

Patty Ackerman, of Albuquerque, N.M., and Rosie Bedsole, also of Foley, Ala., were in Kenya attending a training conference when Ethiopian president Mengistu Haile Mariam fled the country May 21 and rebel forces completed their rout of the government army. They remain in Kenya along with David and Debbie Brownfield of Bozeman, Mont., and Columbus, Ohio, who also were out of the country on vacation when the civil war reached this apparently final stage.

Sam Cannata and Jerry Bedsole will remain, but the Lawrences, Ginny Cannata, and Ackerman and his daughters will leave if possible. The Lawrences left Ethiopia April 30 but returned in mid-May when the civil war seemed to settle into yet another lull. But when Mengistu suddenly fled to Zimbabwe May 21 the government lines melted and the rebels surged to Addis Ababa.

"We're getting conflicting stories about whether the airport is open — but it really doesn't make any difference since no commercial flights

(See ETHIOPIA on page 4)

MISSIONARY DESCRIBES BANGLADESH

Dear Ramon, Bro. Knox,

There is no way to describe what has happened to this country. Destruction is so massive and total that one finds it impossible to comprehend it all. In spite of official government figures, the death toll has in all likelihood surpassed 300,000 and because of the absence of food and water, the final death toll will more likely run about 400,000. Still, there is so much we thank God for. Even though 164 Christian families in our area lost their homes, no life was lost.

The pastor of Char Ammanullah Baptist Church pulled his way through the rubble of what had been his home as the first rays of light began to descend on the coastal areas to check on all the families of his congregation. The wind was still about fifty miles per hour as he made his way through the flooding paddy fields to check on his flock. "Are you all alive?" "Are you all OK?" With each affirmative answer he moved on. He didn't realize what total destruction had visited his own family until he returned home. The only thing left were two portions of the thatched roof he had managed to prop up as the house began to cave in. Still, when I saw him the next day he said while smiling, "The Lord brought us through that one."

Another family spoke of spending the night beneath the only wooden bed they had. Potatoes covered the area beneath the bed. They just pushed them to the side and spent the entire night singing and praying. Even as the

rain began falling through the fleeing roof and dampen their bodies, the songs continued. The next morning as they began to crawl out, the kids continued to sing, "Dhon-no Jesur nam, Dho-no Jesur nam." Thanks to the name of Jesus, thanks to the name of Jesus.

I am already involved in food for work programs. I still refuse to give relief. That too is as destructive as a cyclone. We give six pounds of rice per day to each man who works with us cutting roads. If funds become available we hope to build about 400 houses. Even then, the family will be expected to work in the construction of the house. Economic recovery to the extent of providing daily jobs for the masses of people in the area will take several months. We hope to continue the food/work program in some areas for at least two months. We hope to continue the \$500 each. We will appreciate any help we can get.

Fran and I need prayer. Involvement in this type of thing is so draining on one's resources. The daily contact can take a toll. Please pray for us. I am sending this letter to FBC/New Palestine.

Thanks for your prayers.

In Christ,
R. T. Buckley

Buckley, a Mississippian, is the Southern Baptist missionary most closely tied to the relief effort in Bangladesh.

Congress gives pro-choice a victory

By Tom Strobe

WASHINGTON (BP) — The first Congressional roll-call vote on abortion in 1991 proved a victory for the pro-choice community.

The House of Representatives voted May 22 to require United States armed services' medical facilities overseas to provide abortion on demand when the procedure is paid for by the client. The margin was 220-208, a shift from September 1990, when a nearly identical proposal was defeated 216-220.

The vote was on an amendment offered to the Department of Defense authorization bill (HR 2100) by Rep. Les AuCoin, D-Ore.

Critics of the amendment say it would allow abortion throughout all stages of pregnancy and would allow no exemptions for pro-life physicians or nurses who believe participating in the procedure would be immoral.

"To so entangle the U.S. government, through the medical facilities of its military branches, in the taking of unborn human life is a violation of the consciences of millions of American taxpayers who believe that abortion is murder," said James A. Smith, director of government relations for the Southern Baptist Christian Life Commission.

"While proponents of the AuCoin amendment argued that they have separated the government by requir-

ing military women and dependents to pay for the abortion services, this is mere window dressing," Smith said. "After all, military doctors and nurses will be performing the abortions in military facilities, using equipment purchased and maintained by the military services."

"Southern Baptists should contact their senators and urge them to remove the AuCoin amendment when the Senate considers the defense authorization bill. Concerned citizens should also contact the President and ask him to veto this legislation if the abortion-on-demand provision is not removed."

A pro-life representative said during debate the White House had signaled its intentions to veto the bill if the AuCoin amendment is included. A White House spokesman could not verify such a communication.

Since 1988, the Department of Defense has allowed abortions at military hospitals and clinics on foreign soil only when the mother's life is in danger.

Senators may be contacted at United States Senate, Washington, D.C. 20510. President George Bush may be written at The White House, Washington, D.C. 20500.

Strobe is director of media and news information, Washington office, CLC.

Seminaries grant degrees to Mississippi students

Four Southern Baptist seminaries graduated a total of 54 persons with Mississippi ties in ceremonies held during the month of May.

From New Orleans Seminary, those granted degrees were:

The associate of divinity degree: Gregory Earl Barker of Biloxi, pastor of New Sharon Church, Husser, La.;

The master of church music degree: Jeffrey W. King of Lexington;

The master of religious education degree: A. Wayne Carter, Benton, Ark., minister of education and music at First Church, Saltillo;

The master of arts in Christian education: Nancy Townsend Taylor, McComb, day camp director at Parkview Church, Baton Rouge, La.; Loreta Gail Rivers, Union, intern at Carver Baptist Center, New Orleans, also recipient of the Outstanding Student Award; Sandra Nobles, Sumrall, children's music intern at First Church, Gulfport; and Micheal Shumock, Wade, pastor at Bellevue Church, Hattiesburg;

The master of divinity degree: Randy L. Rinehart, Memphis, Tenn., pastor at Pleasant Hill Church, New Albany; Gary H. Sumrall, Hattiesburg, volunteer Protestant minister at a retirement community center for senior adults and intern chaplain at Southern Baptist Hospital, New Orleans; M. David Sills, Jackson, FMB-appointed missionary to Ecuador; Robert A. Little, Starkville, assistant to the pastor for evangelism, First Church, New Orleans; Warren H. Jones, Corinth, pastor at Ames Boulevard Church, Marrero, La.; Byron Howell, Pontotoc, pastor at Madden Church, Madden; David W. Grumbach, Kenner, La., pastor at Standing Pine Church, Walnut Grove; James Walker Downs, Oxford; Marty D. Comer, Tupelo; and Daniel Chisholm, Monroe, La., minister of youth at Monticello Church, Monticello.

The doctor of musical arts degree: Donald R. Odom, Vancleave, assistant professor of voice, Florida Theological College, Graceville, Fla.; and Lewis E. Oswalt, Clinton, assistant professor of music, Mississippi College, and minister of music, Woodland Hills Church, Jackson;

The doctor of philosophy degree: Joseph Terry Campbell, Tarrant,

Ala., pastor at Dixie Church, Hattiesburg;

The doctor of education degree: Mark Strum, Columbia;

And, the doctor of ministry degree: Henry Mike Smith, Decatur, pastor at Calvary Church, Meridian.

Graduated from Southern Seminary, Louisville, Ky., were:

The master of divinity degree: Erskine Lowrey Alvis, Jackson; Ronald R. Chaney, Meridian; Richard Lee Stevens, Tupelo; Kenneth Ralph Lyle, Clinton; and Tracie Lynn Pogue, Aberdeen;

The master of divinity in Christian education: Raymon Hunter Huff, Jackson; and Samuel M. Dowdle Jr., Caledonia;

The master of social work degree: Tina Ward Pugh, Sherman; and Sara Simpson, Hattiesburg;

The certificate in ministry training: Frankie D. Bell, Starkville; Sam Crawford, Woodland; Elton Franklin Deanes, Cedar Bluff; Priscilla Drake, Starkville; John Thomas Gibson, West Point; James D. King, Okolona; Chester McNairy, Prairie; Rena Mae Sherman, Starkville; and Emma Mae Stallings, Starkville.

Graduated from Southwestern Seminary, Ft. Worth, Texas, were:

With the master of arts in religious education degree: Timothy Lee Alexander, Houston; Elizabeth Donaldson Edwards, Tupelo; William Michael Hatfield, Booneville; Donald Stephen Hines, Ridgeland; Mark Catledge Jackson, Oxford; and Brenda Gail Williams, Booneville;

The master of divinity with biblical languages degree: Lawrence Wray Braswell, Shaw; Steven Britt Cowan, Hattiesburg; and Bradford Scott Hummel, Carriere;

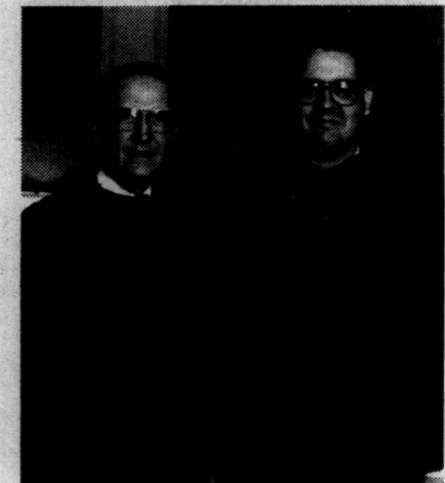
The master of divinity degree: Max Ovid Sturdivant, Oxford.

Those who received degrees from Midwestern Seminary, Kansas City, Mo., were:

The master of divinity degree: Thomas "Dave" Hopkins, Meridian, director of Christian education, Calvary Church, Lebanon, Ill.; Linda Halfacre Osborne, Winona, campus minister with Metro Student Ministries, Kansas City, Mo.; and William D. Milam, Indianola, pastor of Sunset Hill Church, Kansas City, Mo.;

And the master of religious education degree: John D. Osborne, Grenada, minister of outreach for Second Church, Liberty, Mo. Also graduated from Reformed Theological Seminary, Jackson, was Gary Arinder, formerly of Columbus, with the master of arts in marriage and family therapy.

Tom Stevens, minister of education, Woodland Hills Church, Jackson, received his doctor of ministry degree May 10 from Luther Rice Seminary in Jacksonville, Fla.



Mississippian Majure Marvin Jones received a doctoral degree during spring commencement ceremonies May 10 at Southwestern Seminary, Fort Worth, Texas. Pictured are Jones and Southwestern President Russell H. Dilday. (SWBTS photo by Morris Abernathy)

Registration begins for Bible convocation

NASHVILLE — Registrations are now being accepted for the National Convocation on the Bible, a celebration of the Bible and the power and relevance of its message, scheduled for April 21-23, 1992, at the Nashville Convention Center.

As many as 8,000 Southern Baptist pastors and church staff members, Sunday School leaders and members, associational and state workers are expected to attend the three-day celebration sponsored by the Sunday School Board's Sunday School division in cooperation with other SBC agencies and SSB components.

Program personalities include Joel Gregory, co-pastor of First Church, Dallas; Bill Hendricks, professor of

Christian theology at Southern Seminary, Louisville, Ky.; and Ken Hemphill, pastor of First Church, Norfolk, Va.

A commissioning service for home and foreign missionaries will be conducted, including a ceremony of lights.

Conference topics will explore the nature of the Bible, Bible content, and Bible teaching methods.

Brochures about the convocation program, including a registration form, are being mailed to church, associational, and state leaders.

The registration fee is \$60 per person and should be mailed to National Convocation on the Bible, P.O. Box 24001, Nashville, TN 37203.

ETHIOPIA

From page 3

are operating," Faulkner said. "The only way out is if they (the missionaries) can get space on a charter flight, and they're in contact with the American and British embassies to see if that can be arranged. Almost certainly any flights like that will have to be negotiated with the rebel armies who control the airport."

All roads also are closed but driving out of the country is a virtual impossibility anyway. The only areas not completely controlled by rebels lead to countries with major civil wars of their own (Sudan and Somalia) or across hundreds of miles of desert to Kenya.

Reports by Nairobi-based news agencies say piles of discarded Ethiopian army uniforms mark the highways in Addis Ababa as soldiers attempt to blend into the civilian population. A blow at the rebel army's morale.

Commanders of the Ethiopian People's Revolutionary Democratic Front insisted for months they had no desire to invade Addis Ababa but only wanted to drive the ruling regime from power and to the negotiating table.

But when the United States, responding to reports of looting by Ethiopian army troops, asked the EPRDF to enter the city and restore order the rebels complied. Hours earlier the government, led by Lt. Gen. Tesfaye Gebre Kidan, who took over after Mengistu fled, declared an unilateral cease-fire.

The American Embassy urged all Americans to leave March 27, the same date it began sending all diplomatic dependents and non-essential personnel out of the country. About 650 dependents of personnel at the 16 United Nations agencies based in Ethiopia flew May 26 into Nairobi on special charter flights. Israel evacuated 14,000 Ethiopian Jews in just 24 hours.

Rebel forces also captured Ethiopia's second largest city, Asmara, after a year-long siege as well as the last seaport still in government hands, Assab, with very little resistance. Twelve Ethiopian navy vessels fled to Yemen May 25. Djibouti authorities say 32,000 Ethiopians, more than half of them soldiers, are seeking refuge in that small Red Sea country.

Bird writes for FMB.



Five students with Mississippi ties received doctoral degrees from New Orleans Seminary during commencement exercises May 17. Shown, left to right, are: Joseph T. Campbell, pastor of Dixie Church, Hattiesburg, doctor of philosophy degree; Donald R. Odom, Vancleave, assistant professor of voice, Florida Theological College, doctor of musical arts degree; Lewis E. Oswalt, Clinton, assistant professor of music at Mississippi College and minister of music at Woodland Hills Church, Jackson, doctor of musical arts degree; Landrum P. Leavell II, seminary president; H. Mike Smith, Decatur, pastor of Calvary Church, Meridian, doctor of ministry degree; and Mark Strum, Columbia, doctor of education degree.

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LIBERTY

From page 2

religious materials confiscated. A 1963 ban on the Baha'i faith remains in force. The government strongly opposes Muslim groups which advocate establishing an Islamic state.

Africa. In most African countries, there is no state religion and governments tolerate many forms of religious practice. But registration of church groups is common, and proselytizing is strongly discouraged, if not illegal. Groups that the government sees as disruptive are banned. Jehovah's Witnesses, for instance, are prohibited from practicing their faith in Togo, Uganda, Ethiopia, Zaire, Gabon, Ghana, Malawi, and Rwanda, to name but a few.

Sudan. In practice, the government favors Islam. Radio and television time are available to Muslims but restricted for Christians. Christian churches cannot be built without permits, and none have been issued for 10 years.

Egypt. Christian missionaries who engage in proselytizing Muslim Egyptians may be prosecuted under the penal code. In September an Egyptian Christian was arrested for "preaching and converting." Conversion from Islam is discouraged by the government, and even more so by social pressure.

Non-Muslims must obtain authorization, which is extremely difficult, to build or repair places of worship.

South and Central America. There is an active missionary presence in many countries, and foreign missionaries are often allowed to proselytize. Roman Catholicism is predominant. Minority groups sometimes have to register, bringing the bureaucratic problems of paperwork and building codes.

Ruth Sampson, chairman of the Baptist World Alliance's Human Rights Commission, notes that even in communist countries like Cuba hope persists for wider religious freedom.

"A BWA delegation met with Castro last year and was surprised to hear him talk about what a powerful influence the Bible had been on him as a youth," she said. "They asked, 'So why then do you refuse to let Bibles into your country?' He then agreed to let a large shipment in. Just last week someone was at a Baptist service in Cuba and heard the Cuban National Choir singing gospel songs to be televised. So Cuba astonishes me and gives me hope."

While official government discrimination based on religion may not be as prevalent in Cuba as in other countries, missionaries and clerics often find themselves endangered when their activities touch on social and political problems.

"Concern is registered repeatedly in Central and South America because there is intense persecution of anything that is a ministry of care and compassion," says Sampson. "If you dare to feed hungry people, you risk trouble. And these stories never abate."

In Cuba, relations between the Catholic Church and the government

worsened in 1990. The Catholic bishops reportedly asked Fidel Castro for broader popular participation in the policy-making process, but Castro ignored the request. A visit from the Pope was postponed indefinitely.

It is not uncommon for religious workers in various spots around the world to be arrested or killed for upholding the rights of the poor and oppressed. In Peru, for instance, several religious workers were executed by Maoist guerrillas. In November 1989, six Roman Catholic priests were killed in El Salvador.

David Barrett, who compiles statistics on repression of church workers, projects a worldwide average of 1,000 church-employed workers killed annually for their faith (World Christian Encyclopedia).

The numbers — and the sacrifice they represent — stand in stark contrast to the newly opened doors of religious liberty in the USSR and Eastern Europe.

As we draw up the worldwide balance sheet for religious liberty, one of the key questions is this: Have the human rights gains in Eastern Europe and the Soviet Union been lasting achievements? And will the gains be consolidated? Will the effects be felt not only in Eastern Europe but elsewhere around the world?

Elaine Furlow is a free-lance writer and editor in Washington, D.C. She formerly was a book editor for the Home Mission Board.

He approaches the study of mankind with great advantages who is accustomed to the study of nature. — Henry David Thoreau

"Here's Hope" revival crusade scheduled, Simpson Association

A county-wide revival crusade will be conducted June 23-26 at the Mendenhall football field. Perry Sanders, First Church, Lafayette, La., will speak. Graham Smith, MBCB Music Department director, will lead singing.

Plans and preparations for this crusade have been going on for three years. Sanders was in Magee and Mendenhall for special rallies one year ago, and churches have been praying and working toward this

meeting. Plenty of parking is available for the 7 p.m. service.

Glen Schilling, Simpson County Association's director of missions, reports that most of the 45 churches will participate in the meeting. Jim Futral of Broadmoor Church, Jackson, led the associational prayer retreat. J. Garland McKee, Evangelism Department director, MBCB, assisted in training the counselors.

Burned Mt. Vernon will use MBCB mobile chapel

Mt. Vernon Church, Webster County, burned Tuesday night, May 21. The cause of the fire is not known, according to Charles Gordon, director of missions, Choctaw-Webster counties. Nobody saw the fire. The church was standing at 10:30 p.m. May 21, said a person who passed by the building at that time. It was gone next morning at 6:30, reported another passer-by.

Though there is speculation that the fire could have been caused by an electrical defect, no evidence to that

has been found yet.

The brick veneer sanctuary and Sunday School wing are both a total loss. Gordon estimated that insurance will cover around two-thirds of the cost of rebuilding.

The congregation is meeting temporarily at the nearby South Union Methodist Church. They expect to use a mobile chapel that belongs to the Mississippi Baptist Convention Board, as soon as it can be delivered and set up. "They are hoping to use volunteers to help rebuild," said Gordon.

pastor of Broadway Church in Fort Worth, Texas; and Temp Sparkman, professor at Midwestern Seminary in Kansas City, Mo.

Advisory panels for the youth, children, and preschool materials also were named and include seminary professors and local church ministers.

Warner is editor of Associated Baptist Press.

PUBLISHER

From page 3

Curriculum advisors for the adult line include Daniel Aleshire of the Association of Theological Schools; Findley Edge, professor emeritus of Southern Baptist Seminary in Louisville, Ky.; Hewett; Sherman,

LETTERS FROM CAREY - A Better Debt Strategy

Jim Edwards, President - June 6, 1991

"Well done, thou good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of the Lord."
Matthew 25:21

BOOT STRAPPING

Tony Pascale is a role model of bootstrappers. In 1970 he was Carey's first "Bootstrapper" graduate. Bootstrappers were military personnel who had the academic abilities to progress rapidly but who began with very little—a few courses from here or there; some courses taken overseas and others domestically. Like the talent parable, they made much out of little by "picking themselves up by their boot straps." After Tony bootstrapped himself to a degree, he became Military Affairs Director and one of our best administrators. Tony knows how to bootstrap a lot of results from few resources.

Properly invested borrowed money can help bootstrap or improve an organization. Poorly invested or untimely borrowed money can be disastrous. The accompanying chart shows our College has experienced both results in recent years.

In 1984 Carey received \$1,014,000 in MBC gifts but only \$792,000 was committed for operating and capital needs because \$222,000 was needed to help cover debt service on facilities financed to expand enrollment in the 1960s. Carey's total debt of \$2.5 million in 1984 nearly tripled in 4 years, primarily due to the Coast apartment bonds and MEFA bonds for Hattiesburg. By 1988 direct assignment of the MBC capital allocation to pay the MEFA bonds and rent shortfalls on the Coast apartments increased total MBC gifts needed for service debt of \$641,000, leaving only \$488,000 for operations.

By November 1989 the College's insolvency necessitated the \$4.1 million refinancing, and the bank consortium very prudently required Carey's only remaining stable asset—our MBC operating allocation—as collateral for repayment. Total debt now exceeded \$8.0 million, and only \$61,000 (3 days operations!) was available in 1989-90 for ongoing needs out of over \$1,061,000 in Convention annual support. The way out was boot strapping.

About \$500,000 (25 days operations) out of the \$4.1 million was available in "new" money to pull Carey out of a very deep hole. By investing in activities that quickly increased cash flow—student marketing and financial aid, faculty and libraries, and fund raising—we bootstrapped ourselves in 12 months back to full SACS accreditation. Viewing the results objectively, it is probably the best \$500,000 spent by the College in years.

Why then did we recently obtain a \$4.0 million restructured bank loan? Lowering the interest rate on the \$4.1 million loan from 10% to 8.5% and

repaying principal on a 15-year rather than a 10-year basis generates about \$300,000 in annual savings, i.e., it frees some of our MBC gifts needed for operations rather than debt service. That amount is the equivalent of: 30 new \$1,000 scholarships for Mississippi students; 10-12 new Christian faculty; and library, equipment, or dorm renovations needed for enrollment growth.

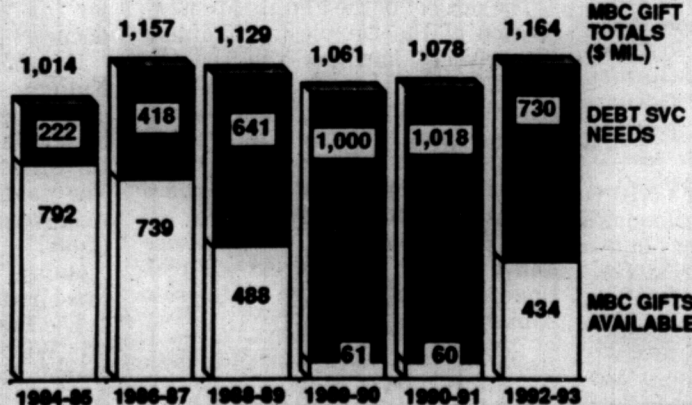
The May 1991 restructured bank loan included about \$450,000 in "new" money to help with more boot strapping, i.e. short-term cash flow improvements which will come from increased student enrollment and fund raising. By 1992 MBC gifts available for current needs are estimated at \$434,000—a significant improvement but still barely half of the total available in the mid-1980s.

LEATHER SPOILING

Biographies of William Carey tell how his preaching ministry was significantly improved by a modest and unexpected gift. His master shoemaker—Thomas Gotch—asked William one day how much he was earning through apprentice shoemaking. Young Carey's reply was, "About 9 or 10 shillings, sir." Gotch's eyes purportedly twinkled as he said "You needn't spoil any more of my leather, but get on as fast as you can with your Latin, Hebrew, and Greek and I'll allow you 10 shillings a week from my private purse." Carey's ministry then moved quickly to new heights as he was freed from "leather spoiling" to follow God's will in world missions. Carey was bootstrapped by someone who believed in what he was doing. May the same be said for his namesake College and of our debt strategy as we continue to move toward the future God has prepared for us.

P.S. Next Week - A Letter from Hardy Denham

WILLIAM CAREY COLLEGE
MBC GIFTS / DEBT SERVICE NEEDS
1984-1993



capsules

CLC PUBLISHES PUBLIC POLICY NEWSLETTER: WASHINGTON (BP) — The Christian Life Commission has published its inaugural issue of a public policy newsletter designed to help Southern Baptists increase the effectiveness of their influence in the federal government. "Salt will help Southern Baptists stay informed on how moral, public policy, and church-state issues are being dealt with in our nation's capital," said Richard D. Land, executive director of the CLC. "Ultimately, the goal of this publication will be accomplished only if it moves people of faith to action." Salt was approved as a new publication by the SBC Executive Committee in February. The newsletter may be received by sending requests to Christian Life Commission, P.O. Box 25266, Nashville, TN 37202-5266.

HMB REINTRODUCES WIN FOR LAY EVANGELISM: GLORIETA, N.M. (BP) — Win Schools for Lay Evangelism are being reintroduced by the Home Mission Board. Also known as Lay Evangelism Schools, the program was first introduced in 1971. During 1971 and 1972, about 11,000 Southern Baptist churches nationwide held Lay Evangelism Schools using the WIN materials. The number of baptisms recorded in the Southern Baptist Convention rose 9.1 percent in 1971 and 12 percent in 1972. Southern Baptists have yet to surpass the total of 445,725 baptisms recorded in 1972. In preparation for a nationwide emphasis on personal evangelism in 1995, the HMB has reworked WIN materials. The updated program was introduced during the School of Evangelism and Church Growth at Glorieta Baptist Conference Center in May.

HUNGARIAN BAPTISTS TO BUILD CONFERENCE CENTERS: BUDAPEST, HUNGARY — Hungarian Baptists have decided to develop two fully-equipped conference centers to serve Hungarian and international conference and seminar needs. The two sites belong to Baptists and have been used previously for camps. Tahi is located in a forest about 25 kms. from Budapest. The architect's drawings project a center which would house 200 persons. The second location, 50 kms. from Budapest, is located about five minutes from the Balaton Lake and would house 60 guests. (EBPS)

"COMMISSION" WINS NATIONAL AWARD: COLUMBIA, Mo. (EP) — For the second year in a row, *The Commission* magazine, the Southern Baptist Journal of Foreign Missions, has received a third-place award for best use of photography by a magazine in the annual "Pictures of the Year" competition. *The Commission* finished behind *National Geographic* and *LIFE* magazines in the national competition which is sponsored by the University of Missouri at Columbia, the National Press Photographers Association, Canon U.S.A., and Eastman Kodak. The contest attracts thousands of photographic entries each year to be judged by photographers and editors from newspapers, national magazines, and international news photo services.

JUDGE RULES SCHOOL MAY ALLOW GIDEONS TO GIVE BIBLES AWAY: RENNELAER, Ind. (EP) — A federal judge ruled that the Rensselaer, Indiana, school district can allow representatives of The Gideons International to distribute Bibles to fifth grade students. The ruling came in a case brought by the Indiana Civil Liberties Union on behalf of two children and their father, Allen H. Berger, who opposed the Bible distribution. Rensselaer school allow a variety of local groups — including the Boy Scouts and 4-H — to distribute literature in the public schools. For years the Gideons had used this freedom to distribute Bibles to fifth grade students. The Bergers argued that Bible distribution in public schools violated the Constitutional ban on government establishment of religion.

HALF-WAY POINT IN MOSCOW BIBLE PROJECT: COLORADO SPRINGS, Colo. (EP) — The halfway point in the Moscow Project, a massive Scripture distribution effort that will send four million free New Testaments to the people of the Soviet Union this year, will be marked the weekend of June 1 and 2 in a special two-hour radio broadcast heard across America. The broadcast, a joint effort between Maranatha! Music and the International Bible Society, will be part of the Maranatha! Music "Time Well Spent" weekly broadcast, heard on more than 150 stations across the U.S. An additional 500 radio stations will receive copies of the program and will be urged to broadcast it June 1 or 2.

EAST AND WEST GERMAN BAPTISTS TIE THE KNOT: SIEGEN, Germany (BP) — Two thousand Baptists from former East and West Germany stood in silence as their elected leaders signed their official unification document May 10. Then, with tear-filled eyes and hearts full of emotion, their voices united to sing "Blest Be the Tie That Binds." The 22-year separation, forced on them by the loathsome Berlin Wall had finally ended. A reunited German Baptist Union was formed, and the Baptist Unions of the former German Democratic Republic and the Federal Republic of Germany were no more.

KOREAN SOUTHERN BAPTISTS SEEK KOREANS IN SOVIET UNION: SEOUL, South Korea (BP) — Korean Baptists sent their first missionaries to the Soviet Union in April. The David Kim family will live in Soviet Central Asia and work with Korean ethnics. Soviet Baptists have invited Korean Baptists to help them reach people of Korean descent scattered across their vast country. The Foreign Mission Board seeks long- and short-term personnel to live and work among more than 500,000 ethnic Koreans in the USSR. In early February the board, in cooperation with the Council of Korean Southern Baptist Churches in North America, assisted in placing Thomas and Grace Sohn in the country for a short-term assignment. Sohn is pastor of the Korean First Baptist Church in Dallas.

Baptist Record readers are really getting into STICKY Situations

By Anne W. McWilliams

Leah Penny, Gulfport teen who designed her own greeting cards, the STICKY Situations, and her mother, Carolyn, who helps in marketing the cards, reports that a *Baptist Record* article on Leah's card business has brought "an exciting response."

In the beginning, Leah said, she saw a need for the cards because she saw, and didn't like, the many vulgar ones on the racks. A Louisiana College student who is a Baptist, she draws stick men on each card she designs. Though she doesn't claim to be an artist, she said, "I've gotten where I can get an exact look on their faces. They have a personality." She is featured in the June issue of *Coast* magazine, in "People to Watch."

As a result of a *Baptist Record* article about her, she heard from at least two missionaries: One wrote, "I am a Southern Baptist missionary living in Canada. I receive the Mississippi Baptist Record. The article on your STICKY business interested me. I am always looking for new cards. Do you have a brochure? I would like to order a dozen or so cards from you." The other wrote, "I am a Southern Baptist missionary in Japan. My husband,

three children (ages 9, 6, 3), and I have been here almost two years. Before coming here, we were in Mississippi where my husband pastored for 3½ years. So the Baptist state office sends us the Mississippi Baptist Record. It was in a recent paper we received that I read the article about your cards titled, 'Teen gets into STICKY Situations.' I think it's a great idea and I admire you for going ahead with your ambitious idea. I'm very interested in buying some of your cards..."

A reader in Meridian wrote, "I'm impressed. I work with an older group in Sunday School (I'm a retired nurse). Enclosed is an idea of something to cheer those unable to get to Sunday School and church. I like your colors, black/white, red/yellow. These are colors the elderly see best. The others, blues, greens, fade from their sight."

Leah was invited to design the bulletin cover for a Baptist associational rally which met at Carriere.

One of her cards, designed for cheering up soldiers in Saudi Arabia, brought this note from a serviceman:

"Thank you so much for thinking about us over here. It's really nice of you to make a card as you did. I hope the Lord will bless you in writing some more different ones." Cards to the military have been her most successful yet.

STICKY Situations offers both secular and Christian cards. The latter carry messages such as "Thank you for being my Sunday School teacher." Since January, the Pennys have printed 6,500 cards with 14 different Christian messages. They are optimistic and positive in outlook, with scriptures such as "He'll lift your burden."

Though millionaire Mark Victor Hansen of Kid's Bank, which provides loans for people under 19 with business ideas, encouraged Leah, so far no money has been borrowed, Mrs. Penny said. "Why go into debt when the cards are going on their own?"

The business logo is the Christian symbol of a fish.

For more information, Carolyn may be contacted at 105 Sylvan Drive, Gulfport, MS 39503 (phone 832-6059 H or 896-3002 W).

Proceeds of Walley's book go to missions

More than 6,000 copies of W. W. Walley's book, *Diary of a Country Doctor*, have been distributed since the dedication Feb. 17 when 400 attended the autograph reception on Sunday afternoon at First Church, Waynesboro, according to J. Clark Hensley, retired Family Ministry consultant, who assisted in the distribution of the book.

Walley has received several hundred testimonials of those who have been helped by reading the story. Many rededications and several professions of faith have been reported. "Dr. Walley's hope has been for many lay people to become more concerned for evangelism and involvement in volunteer mission work," Hensley stated. Reports from a number of pastors indicate they are using the Walley story to inspire laymen to become more involved. People who have known the "family doctor" of the past are especially enjoying the book, said Hensley.

More than \$2,000 has been donated to mission causes from contributions in receipt of a book. The "Diary" has been mailed complimentary to pastors in Mississippi and to about 400 denominational leaders over the Southern Baptist Convention. It was the theme book for Senior Adult I and II at Gulfshore and will be used at the Autumn Fest, Oct. 14-18 at Gulfshore.

The project of the Family Ministry section of the Discipleship Training Department has now reached the "paid for" state by designated contributions. Those desiring a copy of the book may order from the Baptist Book Store — \$5 plus tax — or by mail to The Diary of a Country Doctor, 804 Mississippi Drive, Waynesboro, MS 39367 at \$6.25 postpaid. Contributions above costs to this address will continue to be contributed to mission causes.

If a man can see both sides of a problem, you know that none of his money is tied up in it. — Verda Ross



Brannon

burden to be lifted from him, Jesus asked that God's will be done. That is hardly the prayer of a self-indulgent person.

We ought to pay attention to his example and do the same; not just because we think we will get something for it, but chiefly, and foremost, because we are God's. John Calvin spoke to this point in his famous *Institutes*: "We are not our own; therefore neither our reason nor our will should predominate in our deliberations and actions. We are not our own; therefore let us, as far as possible, forget ourselves and all things that are ours. On the contrary, we are God's; to him, therefore, let us live and die. We are God's; therefore let his wisdom and will preside in all our actions. We are God's."

None of us always like doing what we like having done. To exercise the body can be a tiring and painful experience. Exercising the mind and heart is often more difficult and painful. But we need it!

Brannon is pastor, Highland Church, Meridian.

RTVC employee is Emmy nominee

FORT WORTH (BP) — An Emmy Award nomination has been received by Radio and Television Commission producer and director Bernie Hargis for his work on the commission's documentary "Winds of Freedom."

Hargis received a letter from the National Academy of Television Arts and Sciences that he has been nominated for the honor in the 1991 Daytime Emmy Awards competition. The nomination is for "Outstanding Achievement in Directing — Special Class."

Hargis will attend the awards presentation in Los Angeles June 22.

The Radio-TV Commission produced "Winds of Freedom," hosted by David Hartman, formerly of Good Morning America, for the ABC Television Network.

The documentary explores the role

individual Christians and some churches played in moves toward democracy in countries where new freedoms offer opportunities for individual Christian growth and innovative ways of spreading the gospel.

"Winds of Freedom" recently won a Silver Angel award from Excellence in Media, a non-profit Los Angeles organization that honors creators of media that are deemed to be outstanding and to have high moral, spiritual, or social impact.

"Winds of Freedom" was videotaped on location in Russia, Romania, Hungary, and East Berlin.

Hargis was director and associate producer of the Radio-TV Commission documentary "China: Walls and Bridges," also made for ABC Television, which won an Emmy in 1989 and a Silver Angel in 1990.

WMU elects new officers

Carolyn Miller of Huntsville, Ala., has been elected national president of Woman's Missionary Union of Southern Baptist Convention and succeeds Marjorie McCullough. Martha Wennerberg of De Funiak Springs, Fla. has been elected national recording secretary, and succeeds Pattie Dent of Clinton.

More than 3,000 assembled Sunday afternoon in the ballroom of Georgia World Congress for the 103rd annual meeting of WMU. The theme was "Called to Mission."

Keith Parks, Foreign Mission Board president told the crowd, "Although most of the world doesn't know it, only Christians can answer the call of hope which the world population is calling for." He said, "More than 300 thousand mortals will die this year somewhere in the world. They are calling us to our call of missions."

Maurice Graham told the participants he owes his life to Southern Baptists. He was held hostage at the American Embassy after the Iraqi invasion last August. "There were many days when I did not know if we would be safe for another 24 hours but I knew Southern Baptists were praying for our family. I knew when I was sitting there alone I would not be disappointed, I had made a commitment and God would see me through. Our theology in today's churches does not understand suffering as a part of commitment of missions." He said, "Some of our churches may have to suffer a building program not being completed just now so that others may hear the good news of Jesus Christ. Being faithful to the call may require

some WMU leaders going to their pastors and saying, 'We need to make missions the number one priority in our church.'"

Sunday evening sessions featured special music from the orchestra and adult choir of First Church, Jonesville, Ga., and the Atlanta Korean Children Choir.

Participants heard the life stories of both home and foreign missionaries describing their calls to mission service.

Five Mississippians were featured on the program of the Southern Baptist Woman's Missionary Union annual meeting June 2-3 in Atlanta, Ga.



McCaleb

Emily Dossett of Jackson was presented as one of six national Acteens panelists during the Monday afternoon session. Six Acteens panelists are chosen each year based on their achievement in Acteens, the WMU-teen-age missions organization for girls. The panelists write for Accent, the member magazine, and serve as pages during the Southern Baptist Convention.

Ashley McCaleb of Jackson participated in a panel discussion about volunteering in response to God's call. Joining McCaleb to talk about their recent trip to Peru to do volunteer work were Vicki Heath, Jackson, Bobbie Foster, Prentiss, and Janet Murray, Jackson.

Northcrest Church holds conference

Northcrest Church, Meridian, will hold a Bible conference under the theme, "Preach the Word," June 10-11.

On program will be J. Garland McKee, Evangelism Department director, MBCB; Tommy Vinson, pastor of Crossgates Church, Brandon; Kara Blackard, pastor of Wheeler Grove Church, Corinth; John Merck, full-time evangelist, Lucedale; Grady Crowell, director of

missions, Clarke Association; and Danny Lanier, staff evangelist, Northcrest.

Fellowship will begin each morning with continental breakfast at 9 a.m. Services will begin at 9:30 a.m., concluding 9 p.m. nightly. Noon meals will be served in the fellowship hall. Malcolm Lewis is pastor, Northcrest.

Letters to the editor

Stop blaming victim

Editor:

I am outraged by William T. Irwin's article, "Spouse Abuse . . . The Other Side." This sort of "blame the victim" mentality needs to stop, and it needs to stop now. On one hand, Mr. Irwin says, "Abuse should never become acceptable behavior," but then he goes on to suggest that battered wives "provoke" their abusers by "nagging." There are men of Neanderthal thinking who believe a woman is asking to be raped if she wears short skirts. This type of attitude will contribute more to the problem than it will solve.

Sharon Danielson
Florence

Good teachers include women

Editor:

It amazes me how some, especially educated pastors who should know better, can be so selective in reading scriptures.

A recent one is in your May 16 Letters to the Editor. Pastor Kent asserts

scripture tells us women are not permitted to assume an authoritative teaching role over men. I wonder what to do with some scriptures that seem contrary.

A few are:

Genesis 21:12 God said to Abraham, Whatever Sarah has said listen to her. Matthew 28:5-7 The angel used women to teach disciples Christ had risen.

Matthew 28:10 Jesus used women to instruct his disciples on both administrative and substantive matters. Acts 18:26 Priscilla (some think a deacon) helped teach Apollos "the way of God more accurately."

John 4 Many Samaritans believed because of teachings of the woman at the well.

Several women including my mother, wife, daughter, present Sunday School teacher, and many school teachers and college professors of the past opened scripture to me. Will scripture only do its work if finished by some and not others? Were all of the scriptures given to follow — or just those we want to hear?

H. A. Henderson
Florence, Ala.



Faces and places

by Anne Washburn McWilliams



Rosalee's song

In the murmur of brooks that sing,
In the songs of birds on wing,
In the whispers of winds that pass,
In the silence of stars that last,
I hear the voice of God.

In the break of waves at sea,
In the sigh of winds so free,
In the joy of sparkling night,
In the gleam of morning light
I see the face of God.

—Rosalee Mills Appleby

The place was Belo Horizonte, Brazil. The year was 1960. A thousand or more people were gathered at the



Appleby

airport to express their love for one to whom, for a time, they were bidding farewell. A traveler asked why such a crowd: "Has the governor or the president arrived?" The answer: "No. Some little old American lady is leaving."

Week before last, at First Baptist Church, Canton, a funeral service took place for Rosalee Mills Appleby. Her niece's husband, Marshall Burnett, Methodist pastor in Flora, said, "We are here today to thank God for the life of that 'little old American lady.'"

I first read her name in a GA magazine when I was 10. I first met her when I interviewed her in 1970. Since then she has been my precious friend, my encourager, confidante, prayermate, counselor, and spiritual guide. Our common love for shaping words cemented the bond between us. At least 24 books she wrote were published in English and/or Portuguese, mostly devotional books and poetry. Broadman published most of the English ones. Their titles show how she relished beautiful words: *The Melody of God; Rainbow Gleams; Orchids and Edelweiss; Wings Against the Blue; Flaming Fagots; White Wings of Splendor; The Queenly Quest* . . .

She was born at Oxford, Miss., on Feb. 26, 1895, and died in Canton on May 20, 1991, at age 96, during her favorite month of the year.

She was graduated *magna cum laude* from Oklahoma Baptist University in 1920. Then while studying at WMU Training School in Kentucky, she met David Appleby, a student at Southern Seminary. At their wedding Aug. 4, 1924, one of her sisters sang "We've a Story to Tell to the Nations." That hymn was sung at her funeral.

In October 1924, the two sailed for Rio, to become Southern Baptist missionaries to Brazil. A year later, he died of ulcer complications, in Belo Horizonte, their home. His gravestone in Belo is engraved with words of John 3:16. A few hours after his death, their son, David, was born. Today he is professor in the music department of a university in Charleston, Ill.

Following her husband's death, Rosalee stayed in Brazil 35 more years, in a writing ministry and church starting, until her retirement in 1960. All those years, her son said, she spoke Portuguese with a Mississippi accent! Since then, she has lived in Canton, where she was a member of First Baptist Church. One of her former pastors, Louis Smith, also had a part in the funeral service, along with Burnett.

As Belo Horizonte grew and people moved to new locations, Rosalee would visit homes and establish "preaching points," encouraging families to hold worship services in their homes. In this way, new congregations formed and became churches. Today, at least 17 churches still exist, directly from her ministry.

In her giving, she reversed the tithe and took 10 percent for self. As Burnett said, "She gave back to her work about 90 percent of her actual salary, during her active years and even after her retirement." She would raise money to help new congregations start buildings. She gave money from her book royalties to buy property and building materials.

One man had borrowed money from Mr. Appleby. Later, instead of paying Rosalee back in money, he gave her a farm. She sold the farm, and bought and gave property for an orphanage. The Rosalee Mills Appleby Orphanage is still in operation there now, under the local Baptist state convention.

Only last year she was reminiscing about that orphanage: "It was at the bottom of a long hill. I would go there

and play with the children, and they would walk up and slide down the hill. My picture was hanging there in a room beside one of a famous politician. I thought that was so funny!"

"Call me Rosalee," she would say. "People who love me call me by my first name." Some schools in Brazil bear her name, and so do many children. Though she had been away from Brazil for 31 years, her heart never left. She kept in touch through letters, and Brazilian Baptists who visited her when they came to the United States. Through her, many of them became my friends, for I would take them to visit her. Last Thanksgiving, Aurelio and Eliana Bergmann, who are studying in the U.S., went with me to see her. "My sister Rosalee is named for you," Aurelio reminded her. David Gomes, Rio pastor and author about whom I wrote a book, called her "Mother," as did several other Brazilians.

"Brazilians are so kind," she would say. "They would never hurt anyone's feelings."

Maryann and Achilles Barbosa, pastor and wife in Belo, have distributed her tracts and books for years. Achilles' fatal heart attack came only a few weeks before Rosalee's stroke in March.

As Marshall Burnett said, "Thousands in her adopted country will never be the same because she set out with her husband, faithfully answering God's call to tell them about Jesus."

He quoted one of Rosalee's poems:

"He died with a thousand songs in his soul," they say,
So I kept thinking all that day
Of songs that go unsung.
I thought of it when twilight dew
and evening sky of every hue
announced that night was near.
My heart was lifted up to pray,
"Lord, help me sing my song today."

"Well," Burnett continued, "this 'little old American lady' has let loose her song upon the nation of Brazil, and upon all our lives. Its melody is wondrously contagious, and as a consequence of knowing her, each one of us will go on singing her song, and our own individual variations of it, as long as time lasts."

One of her songs is heard in her prayer, taken from probably her best known book, *The Life Beautiful*:

O Father, help me to live the beautiful life of peace that my home may be happier, that my influence may be greater. Let me stand at life's gateway with Thee, and look out into tomorrow with eyes that see farther than the sunset, into the afterflow. Help me to live every day in keeping with that view; help me to think every thought in line with that landscape. Help me, Father, to lose my plans and ambitions in God's purpose for me. Bring me into the harbor of Thy will, where there is power. May I not forget, and should I not be able to keep the vision ahead, put the cloud in the sky that I may be reminded. Put yonder the star that will ever point me onward to my King of Peace, that my life may be beautiful in Thee. AMEN."

THE TEACHER'S PSALM

The Lord is my helper; I shall not fear in guiding these pupils.
He leadeth me into the Holy of Holies before I prepare this lesson.

He leadeth me to the heart of the truth, and prepareth the minds of the pupils for the truth.

He giveth me a vision of the immortality of these lives.

He leadeth me to see the sacredness of teaching His Book.

Yea, though I become discouraged and despair at times, yet shall I lift up my head, for His promises cannot fail me.

His Word will not return to Him void, and my faith undimmed shall burn through all the coming years.

Thou walketh before me that the seed planted shall grow.

Thou shalt stand by my side on Sunday, and speak through these lips so that these pupils feel the nearness of God.

Thou shalt cause each broken effort to gather sheaves through unnumbered years. My joy is full when I know that every effort in Thy name shall abide forever.

Surely Thy love and watchcare shall be with me every day of my life, and some day I shall live with those who turn many to righteousness for ever and ever.

—Rosalee Mills Appleby

Churches adopt expanded annuity plan

The following churches have adopted the Expanded Annuity Plan since those reported in the May 9 issue of the Baptist Record: Hinds-Madison: Wildwood; Jasper: Edon; Jones: FBC Overt and West Laurel; Lawrence: Topeka; Lebanon: Sunrise; Newton: Emmanuel; North Delta: West Marks; Northwest: Broadway; Perry: Memorial; and Pike: Bluff Springs.

Gulfshore's Family Week will feature Bob Hastings

Family Week at Gulfshore Baptist Assembly, July 1-5, will include several visits to Tinyburg, "the only city in the United States with an unlisted zip code."



Hastings

Tinyburg exists in the imagination of Bob Hastings, retired editor of the Illinois Baptist newspaper.

Hastings will tell participants in Family Week tales of humor, nostalgia, and inspiration about Tinyburg.

Other platform guests will include Bill Harrison as preacher and Ron Mumbower as Bible study leader. Harrison is a staffer with the Georgia Baptist Convention. Mumbower is minister of counseling at First Church, Jackson.

Music leaders will be R.L. and Beth

Sigrest of Yazoo City.

Theme of the meeting will be "The Power to Bless."

Among the conference titles are: Overcoming a Dysfunctional Past; Love, Anger and Intimacy in Marriage; What is Co-Dependency?; Communication: How to Hear and Be Heard; and parenting for preschoolers, pre-teens, and teenagers.

The program begins with supper on Monday and concludes with lunch on Friday. The first leadership conference is Monday at 3 p.m.

According to Horace Kerr, contract manager for family ministry in the Discipleship Training Department, MBCB, there will be planned recreation and free time for family fun.

Reservations for the session need to go to Gulfshore Baptist Assembly, Henderson Point, Pass Christian, 39571. Include \$30 deposit for an individual or \$60 for a family.

Revival dates

Southside Church, Yazoo City: June 9-12; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 a.m. and 7 p.m.; Ron H. Jordan, full time evangelist, and served as pastor of Bethlehem Church in Yazoo County from 1968-1972, evangelist; Don Wilson, interim pastor; refreshments will be served following the morning service.

Poplar Springs Church, Newton: June 9-14; Sun., worship 11 a.m.; dinner on the grounds, noon; nightly services, 7 p.m.; Tommy Anderson, pastor, Emmanuel Church, Pearl, evangelist; Marion Felton, minister of music, Hazel Church, Newton, music.

Harmony Church (Carroll): June 24-28; 7:30 each evening; Leon Holly, Vaiden Church, Vaiden, evangelist; Ken Gower, Harmony Church, music.

Faith Church (Jones): June 7-9; 7 p.m. nightly and 11 a.m. on Sunday; Bob Kendrick, Laurel, evangelist; Artie Adams, Faith Church, music; Thomas M. Cochran, pastor.

Damascus Church, Flora: June 9-14; regular Sunday services; Mon.-Fri., 7:30 p.m.; William "Sonny" Bradshaw, pastor of Damascus, evangelist.

George-Greene seeks director of missions

George-Greene Association's Horace Glass has resigned as director of missions effective in July. Resumes can be sent to Chairman of Missions Committee, P. O. Box 341, Lucedale, MS 39452.

Florida school elects Oswalt academic dean

GRACEVILLE, FL — The trustees of the Florida Baptist Theological College met on the Graceville campus, April 18-19. One highlight of this meeting was the election of a new academic dean.

Jerry Oswalt was chosen and given the title, vice president for academic affairs. Oswalt is currently on the faculty of New Orleans Seminary as associate professor of preaching. He joined the New Orleans faculty in 1986. A native of Mississippi, he was graduated from Mississippi State University and New Orleans Seminary. He and his wife, Shelve, have two children, Deborah and David.

Revival results

Everett Church, Mendenhall (Simpson): May 5-10; James Hoven, Mobile, preaching; Billy Bishop, Magee, music; 5 professions of faith; William McWilliams is pastor.

Derma Church, Derma: April 29-May 1; Sonny Kelly, pastor, preaching; Larry Bratton, Slate Springs, music; five professions of faith and six by letter.

Sunflower Church, (Sunflower): May 5-8; Benton H. Barron, New Orleans, preaching; Mark Manning, Indianola, music; 15 rededications; Lester M. Jeffries, pastor.

New Hope Church, Leakesville: May 20-22; 15 decisions made; Dale Blackburn, pastor, Daleville Church, Daleville, Ala., evangelist; Bill Kent Jr., pastor.

Staff changes

Charlie Martin has accepted the call to First Church, Batesville, as minister of music, effective June 9. He received a bachelor's degree from Mississippi College and will receive his master's degree from New Orleans Seminary, December 1991. His previous place of service was First Church, Mar-rero, La. He also



Martin

served at Mt. Vernon Church, Columbus, March 1983 to June 1989. Terry Williams is pastor.

Antioch Church, Alcorn Association, has called Doug Farris as pastor, effective June 2. A native of Corinth, his previous place of service was Ridgecrest Church, Alcorn Association. He received his education at Blue Mountain College.

John Russell, associate pastor, Morrison Heights Church, Clinton, has resigned in order to accept a call to become senior pastor of West Haven Church, Knoxville, Tenn.

Community Church, Columbus, has called David Grisham as pastor. A native of Booneville, Grisham has

served Big Level Church, Wiggins; Hinkle Church, Corinth; and Forrest Hill Church, Baldwin. He is a graduate of Blue Mountain College, and currently attends New Orleans Seminary classes on the Mississippi College campus.



Grisham

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Mike Parks has resigned as minister of music at Morrison Heights Church, Clinton, to accept a call as minister of music, Green Acres Church, Tyler, Tex.

Arkadelphia Church, Bailey, has called Grover Glenn of Poplarville as pastor. The Greenville native previously served Oak Hill Church in Pearl River Association. He received his B.A. in religion from Mississippi College and the M. Div. from New Orleans Seminary. Glenn is married and has two children.

Jimmy Parrish has become minister of single adults at Shades Mountain Church in Birmingham.



Parrish

The Montgomery native holds a BS degree from the University of Alabama and MRE degree from Southern Seminary. He has previously served on the staff of First Church, Jackson, Miss. Charles T. Carter is pastor.

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Missionary news

William and Lois Norman, missionaries to Nigeria, have retired from active missionary service. They were appointed by the Foreign Mission Board in 1954, resigned in 1975 and were reappointed in 1983. He served as a doctor and she was a church and home worker. He is a native of Montgomery, Ala., and she is the former Lois Williams of Selma, Ala. They may be addressed at 625 31st Ave., North, Apt. 174, Columbus, Miss. 39701.

David and Lynda Bodenheimer, Baptist representatives to Eastern Europe, have arrived on the field to begin their first term of service (address: Mandula Utca 25, H-1025 Budapest, Hungary). He was born in Winston-Salem, N.C., and considers Signal Mountain, Tenn., his hometown. She is the former Lynda Sneed of Tupelo.

James and Dorothy Gilbert, missionaries to Panama, are in the States (address: 223 Nicholson Ave., Waveland, Miss. 39576). He was born in White Bluff, Miss., and also lived in Louisiana and Alabama while growing up. The former Dorothy Smith, she was born in Memphis, Tenn., and lived in several Tennessee and Mississippi towns.

Betty Hart, missionary to Chile, is in the States (address: Box 1, Sandy Hook, Miss. 39478). Born in New Orleans, La., she grew up in Sandy Hook, Miss.

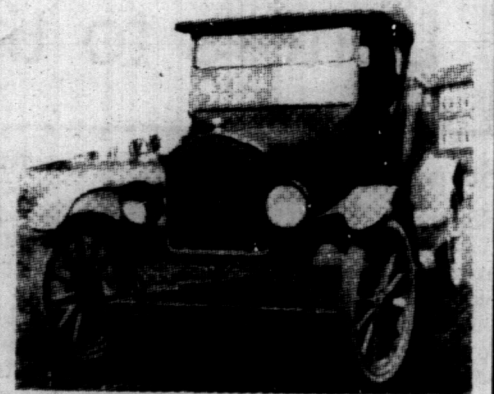
Robert and Betty Gabriel, missionaries to Brazil, are on the field (address: Rua Senador Simonsen, 42/101, Jardim Botânico, 22.461 Rio de Janeiro, RJ, Brazil). He was born in Meridian, and considers Columbia, S.C., his hometown. The former Betty West, she was born in Columbia, Tenn., and considers LaGrange, Ga., her hometown.

Wayne and Florence Frederick, missionaries to France, have arrived on the field to begin their first term of service (address: 133 rue Lakanal, 37300 Tours, France). He was born in Shannon, Miss. The former Florence Blush, she was born in New Orleans, La., and grew up in Edwards, Miss.

Donald and Elise Brown, associates to Israel, are on the field (address: P. O. Box 0372, Hertzlia Bet, 46103 Israel). He was born in El Dorado, Ark., and considers Vivian, La., his hometown. The former Elsie Word she was born in Coahoma County, Miss., and considers Clarksdale her hometown.

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Names in the news

Thursday, June 6, 1991

BAPTIST RECORD PAGE 9



Four writers from Mississippi attended the 1991 writers conference at Southern Baptist Woman's Missionary Union in Birmingham, Ala. Seated left to right are Ewilda Fancher of Jackson, Tammie Worsham of Winona and Stuart Calvert of Ashland. Standing is Barbara Wilkinson of Brandon. These writers joined more than 70 writers from across the country to receive training to write WMU materials for the 1992-93 church year. (Photo by Clay Allison)

Mr. and Mrs. James H. Burrell will be honored with a reception, given by their children, to celebrate their 50th wedding anniversary. Their friends and acquaintances are invited to the reception on Sat., June 8, at First Church, Indianola, from 2 to 4:30 p.m. Burrell has served as pastor in the Mississippi Delta for 52 years. He organized four churches in Humphreys County, including Eastside in Belzoni, and Beulah at Inverness. Since retirement in 1976, he has continuously preached as pulpit supply or interim pastor in Sunflower, Bolivar, Washington, and Humphreys counties. At present, he is interim pastor of Skene Church, where he was formerly pastor for 10 years. He has served on the Mississippi Baptist Convention Board.

O. Wyndell Jones, executive director-treasurer of the Iowa Southern Baptist Fellowship, was honored by the Hannibal-La-Grange College with an honorary doctor of divinity degree, May 3. The Philadelphia, Miss. native is a graduate of Mississippi College and New Orleans Seminary, and also holds an honorary doctorate from Samford University, Birmingham.

Senior adult corner



Grady Robertson, center, was chosen "Senior Adult of the Year" on Senior Adult Day at Kosciusko's First Church, May 5. Also pictured are Barry C. Corbett, pastor, and David Hulsey, minister of education. Robertson was presented a potted plant by the church.

George E. Worrell resigned as vice president of external affairs for Southeastern Seminary, Wake Forest, N.C. He will be serving as pastor of Lawndale Baptist Church, Greensboro, N.C., where he has been interim pastor since January 1991.

Dawn Crowninshield Gonzales was one of eight student wives who received the Student Wives Merit Award from New Orleans Seminary for completion of six courses held for student wives. Gonzales is the wife of Mike A. Gonzales of Biloxi, master of divinity student at New Orleans Seminary.

Cyndi Strickland, a member of the Blue Mountain College Topper basketball team has recently received five athletic honors. These include her selection as a second team NAIA National All-American, All-Conference in the Tennessee Collegiate Athletic Conference and All-District 24 which is composed of the TCAC and the TVAC (Eastern Tennessee Conference). She was also chosen player of the year in both the conference and the district. Strickland, a senior 5'8" forward from Glen, Miss., was the only District 24 player selected from the NAIA team, which was composed from NAIA schools coast to coast. She led District 24 in scoring average and ranked ninth nationally in that category. She broke several Blue Mountain records this season, including single season scoring title (with 702 points) and total career points (with 2,134 points).

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Roy O. "Roc" Collins III, of Elizabethton, Tenn., has been named director of college relations and recruiting at New Orleans Seminary. Born in Morganton, N.C., Collins is a student in the seminary's master of divinity program. The son of Mrs. Nancy P. Collins, of Johnson City, Tenn., he holds a bachelor's degree from Carson-Newman College.

Collins currently serves as pastor of Berwick Church in Liberty, Miss.

Gum Grove, Brookhaven will celebrate its centennial year

Gum Grove Church, Brookhaven, will hold its centennial celebration, June 9. The day will begin with Sunday School at 10 a.m., followed by worship at 11 with a history of the church's ministry and sermon by pastor Sammy J. McDonald. A covered dish luncheon will be served in the fellowship hall at noon. A centennial session with the presentation of the church directory will follow at 1:30. Guest senior adult choir will be the Sweet Spirit Singers from Liberty Church, Amite County. For more information, call 833-7102 or 833-5956.

Acteen Leaders Weekender re-scheduled

The Acteens Leaders Weekender, scheduled for June 7-8, has been re-scheduled for September 27-28, at Camp Garaywa, according to Jan Cossitt, consultant for Acteens and Baptist Young Women.

Homecomings

Union Church, Brookhaven: June 9; Sunday School, 10 a.m.; worship, 11; covered dish dinner following service with afternoon singing; Greg Johnston, former pastor, guest speaker; all proceeds go to cemetery fund; Tim McCaffery, pastor.

County Line Church, Mendenhall: June 9; services, 10:45 a.m.; Del Gann, pastor, will bring morning message; "Revelations" will present special music; dinner on grounds served at noon.

Bowlin Church (Attala): June 9; services, 10:45 a.m.; dinner on grounds; fellowship in afternoon; Johnny Parks, pastor and speaker.

Fellowship Church, State Line (Greene): June 9; dinner at the church, noon; revival services through Friday, 7:30 p.m. nightly; Terry Irby, guest evangelist; Charlie Dewitt, music director; Carol Toothaker, pianist; Lewis Waltman, pastor.

Rehobeth Church (Rankin): June 9; lunch served at noon; singing in the afternoon, featuring the Crystal River Boys; Martis Jenkins, pastor.

Main St. Church, Mendenhall (Simpson): 25th anniversary; June 9; Sunday School, 9:45 a.m.; worship, 11 a.m. with Raymond Wilson, Mesa, Ariz.; dinner in fellowship hall, noon; 2 p.m. service with W. T. Wright, Goss Church, Columbia; revival services, Mon.-Wed., 7:30 nightly with Raymond Wright, Brian Sherman, Kermit McGregor; Lavon Gray, music; Dewitt Mitchell, pastor.

VACATION BIBLE SCHOOL

Cedar Bluff Church (Clay): June 10-14; 8:30-11:30 a.m.; ages 2-6th grade; Clarence Mayo, pastor.

Grace Church, Laurel: June 9-14; 6-9 p.m.; classes held for preschool-adult; Kathleen Shelton, director; preregistration at church, Saturday, 5 p.m.

Just For The Record

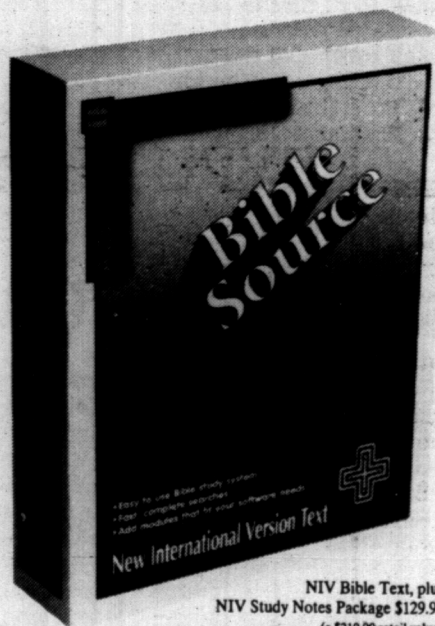
Parkhill Church, Jackson, will observe its 35th anniversary, June 9, with a covered-dish dinner in fellowship hall following the 11 a.m. service.

Tommy Clark, former member and pastor of First Church, Charleston, will bring the morning message. Following dinner the "Higher Vision" quartet from Jackson will perform.

Night services will be held. Jimmy Sellers is pastor.

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Live the new life of a new creature in Christ

By Benny Still
Ephesians 4:17-32

Paul said in 2 Corinthians 5:17, "If any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new." As Christians we are to discard the old lifestyle of sin while developing a new lifestyle in Christ. This week's lesson will help us evaluate the extent to which we discard our old lifestyles and develop our new lifestyles with Jesus.

In verses 17-19 of Ephesians 4, Paul addresses the old lifestyle of sin. As Christ's redeemed community, Christians as individuals, and the church body as a whole, are challenged to have different moral standards than those of the immoral world in which we live (v. 17). The debauchery, materialism, and lack of concern for others that characterize the unchristian world are results of self-willed rejection of God (vv. 17-19). If we are to live as children of the Light (Jesus), then we must no longer display futility in our thinking and acting as do those who are not a part of the redeemed ones. To be darkened in our understanding, as Paul

LIFE AND WORK

describes, evokes the picture of one walking a path on a night void of moonlight. His path is uncertain. His way cannot be found. He is constantly tripping and falling over obstacles invisible to him. A sensible person would not try to navigate without some sort of light to show him the way ahead. Paul says that we are in danger of becoming totally ignorant because of the hardening of our hearts. Without sensitivity, we have a tendency to regard the sins we commit as nothing out of the ordinary. Our convictions are "out the window" and we develop an "anything goes" philosophy for life. Such is not in accord with God's will for the life of one redeemed.

In verses 20-24, Paul describes the new way of living in Christ. He indicates that Christians are to strip themselves of the old way of living and put on the new nature created by God. This new lifestyle has its strong ethical dimensions and a continuing, progressive call to a life of righteousness (right relationship with others) and holiness (right relationship with God). If we would be free from the corruption of this world, our whole way of thinking — our attitudes about life must change. That's what it means to be "a new creature in Christ."

Each of us has had an opinion about an issue, only to be proved wrong by facts that put a new light on the opinion. When we became educated with the facts, we made a willful choice to change our opinion. The same thing must happen when we trust Jesus in the forgiveness of our sins. We must demonstrate that a change has taken place — in our thinking, our speaking, our actions, etc. With Jesus inside us, we ought to be able to see things more clearly than ever.

The new Christian nature must be cultivated to develop while the old nature must be subdued, rejected, and discarded (vv. 25-32). Verse 25 admonishes us not to lie. If we are free from lies, we can speak the truth, which is essential for unity among church members. Verses 26-27 advocate the Christian's control of anger. Anger can become a continuing obsession if we aren't careful, and it can open the door to other sins as well. Doing all in our power to rectify a situation caused by anger before we try to rest at night is essential in Christian living. Verse 26 tells us to stop stealing. Performing honest labor and developing a social consciousness for the needs of others will help eliminate the need for stealing.

We are also to eliminate rotten language from our vocabularies. We need to speak words that spiritually strengthen, upbuild, and contribute

God's blessing to the hearer. We have all heard words that have hurt our hearts. We have all said words that hurt the hearts of our neighbors, friends, and family. "A soft answer really does turn away wrath!" (Prov. 15:1). In verses 30-31, we are told to "put away all actions of selfishness, sour disposition, and bad temper." By adding to our lives the Christian virtues of kindness, tenderheartedness, and forgiveness as we have been forgiven by Jesus — we are assured of a countenance that will not look as though we have been weaned on dill pickles.

The Christian: one who has been regenerated (changed) by the Holy Spirit of God. That fact alone should be motivation enough to keep us from ever grieving him by any evil action or attitude. The Christian's conduct should be worthy of the inheritance he has begun to receive in Christ as he looks forward in faith to becoming a citizen of heaven!

It is unconscionable to me that we should ever have to be reminded of this when we consider the sacrifice made for our sins by Jesus on the cross. I guess it simply shows how susceptible we are to the devil's temptation! As you think about living your new life in Christ, hear this: "Listen up troops! ON GUARD!!!"

Still is pastor, Poplar Springs Church, Mendenhall.

Would that I had died for you, Absalom, my son

By Jerry Vardaman
2 Sam. 17:24-19:10

In past lessons, we have studied intently the relationships that existed between David and his wayward son, Absalom. We will never really understand David's tender feelings of compassion and love for Absalom until we read several times the account of Absalom's death and David's reaction when the evil tidings are brought to him that Absalom is dead.

The place where David defends himself against the approaching army of Absalom is at Mahanaim. This place is still unidentified, but we know enough to make it likely that it is in the mountainous region of Transjordan near the present Ajlun. This territory is very rugged, and even if an enemy besieged David there with a larger army than David controlled, the power of the attackers would be considerably weakened by these rugged mountainous defenses which David's men could hide behind. Moreover, David's men utilized the thick vegetation of forests there (and the forests still abound in this region). We read that when Absalom's forces attacked David, these treacherous forests devoured more of Absalom's men than were killed by the sword (2

BIBLE BOOK

Sam. 18:8)

David had instructed all of his commanders, as well as all of his forces, that Absalom was to be spared (18:5). We gain the definite impression in reading the entire account that by this time David is regarded as senile by these commanders, especially by Joab, who overreaches the authority of David in many ways about this time. When Joab learns that Absalom is caught in an oak tree by his hair, he and his armor bearers kill Absalom in violation of David's specific instructions (18:9-15). David had hoped, no doubt, that by forgiving Absalom (as he did many of Absalom's followers) his wayward son might repent and be redeemed. David was not ready to give up on Absalom, and likely realized that some of Absalom's failings could be traced back to his own failings in time past.

David was sitting between two city gates, according to the Biblical information (18:24). He was eager to receive information — not waiting for news of the outcome of the battle to reach him while he would be inside the palace — deep within the city walls — but waiting at the gate for the first report to come to his attention promptly. Archaeologists often find such gates in their excavations of these ancient sites in the Holy Land.

Cities could have double (or triple) gates, to increase their safety. These gates were massive

structures — often 25 ft. high, or more, with two huge leaves for each gate that closed. Such gates, in ancient Israel, are common in the time of David and Solomon.

There is no doubt that David's grief does present itself as deep and real. David could not bring himself to accept that his son was dead. No doubt but that David was senile and not fully able to see the enormity of Absalom's evil, as he should have done. But he saw clearly enough that Joab had violated his specific instructions not to kill Absalom, and he soon removed Joab from being commander of his forces and replaced him with Amasa — who had controlled Absalom's forces (2 Sam. 19:13). In a short while, Joab will kill Amasa also, again overreaching David's express wishes. This is why David will ask his successor Solomon to deal with Joab harshly, which indeed he does (1 Kgs. 2:5, 34).

Joab had acted as rebellious as Absalom, as far as David was concerned, and was taking David too much for granted. When Joab went so far as to kill David's son Absalom, this was too much for David to forget. Part of David himself died when his son perished at the hand of Joab.

Here, finally, we close with the troublesome and empty career of Absalom. We see the pain and unending misery which he caused his father — and indeed the entire nation. He brought about dissension and the disruption of

peace — to which all citizens are entitled — all because of his own burning ambitions. It is a grave tragedy (literally) when the only gifts a child will leave to disturbed and grieving parents are aching hearts. But such it was with Absalom. And a greater tragedy is revealed when we think of what he could have been. Look at his privileges — the son of the reigning king, the brilliance of his mind, his charm, and good looks. He was next in line to become the successor of David if he had simply had the patience and trust in his father to let events take their own course. We still have too many Absaloms in our day and time. May the Lord give us wisdom most of all to follow his gracious will and way, and to avoid following such deceivers as bring about the loss of fellowship and trusts as we seek to serve our great God, and his Christ, through the leadership of his loving Spirit. David died only a short while after Absalom's passing and found eternal peace which his son never provided — even for one day. As we mentioned early, the name Absalom means "peace in (or, of) the father." As matters stood in David's final hours, Absalom could have been a contributing cause to David's own passing, inasmuch as stress is often a factor in a person's dying earlier than would otherwise be the case. "Would I have died for you, Absalom" might have been literally the way things surrounding David's death occurred.

Vardaman is professor of archaeology, MSU.

Through grace, God grants new beginnings

By Ruth N. Allen
Ezra 3; Haggai 1:1 to 2:8

In her poem, "The Land of Beginning Again," Louisa Fletcher has projected an aspiration wistfully desired by many people. "I wish that there was such a wonderful place called the Land of Beginning Again, where all our mistakes and all our poor selfish grief could be dropped like a shaggy coat at the door, and never put on again."

Reflect, for a moment, upon her words, then resolve to accept God's grace and begin again with your life. Just as the Babylonian exiles made a new beginning, you too, can make a new start. God promises a fresh beginning to those who trust him. Consider some of the factors that make a new start possible.

Worship is a prerequisite for "beginning again." The Exiles prepared their hearts for worship before they laid the foundation of the temple. For seven months after arriving in Judah, the

UNIFORM

Exiles, with unity of purpose, began to build the altar of sacrifice. The altar was built and sacrifices offered, despite fear of the hostile people around them. The strong desire to worship God helped to remove fears and obstacles. Thus, the formula for successful "beginning again" is (1) to worship God, (2) to accept his grace, (3) and to submit to his will for your life.

The people of Judah gave money, food, and drink to the builders of the temple. They contracted with the leaders of Tyre and Sidon to obtain some cedars of Lebanon. The laying of the temple's foundation was occasion for great celebration. A tremendous shout filled the air when the foundation was in place. However, some of the older people wept, because they knew the former glory of the temple could never be matched. Nevertheless, it was a joyous time for the Exiles in their land of "beginning again."

The next step in "beginning again" is the acceptance of God's gift of grace. Grace is the "unmerited favor" of God, who chooses to give

an undeserved gift to sinful people. God's grace sustains Christians and endows them with the desire to submit to the will of God.

A willingness to accept his grace and respond to his will is making a "new beginning." God helps us in all areas of life. Some areas where God's help will surely make the difference are:

1. A "new beginning" in Christ: "Old things are passed away, all things are become new" (2 Corinthians 5:17). This action begins by grace, through faith in Christ, and repentance (turning again), to a new Savior and Lord.

2. A "new beginning" in a church: Either by profession of faith and baptism, or by transfer of church membership by letter, many Christians need to make a "new beginning" in finding a church home. A few months ago, a young family of five moved to a new area of the country. A high priority was to find a new church home, but a suitable church was not found in their neighborhood. Consequently, the couple turned to the yellow pages of the telephone directory, located a church, made a call of inquiry, and attended the following Sunday.

3. A "new beginning" in marriage: This is true either for the first or the "second time

around." God's grace is necessary for a marriage to produce a home which is conducive to physical and spiritual growth.

4. A "new beginning" after a business failure: A partnership established with God and based on sound business principles can turn defeat into victory. This will recoup losses and restore confidence.

5. A "new beginning" after surgery: God is the sustainer and helps people adjust to a new way of life. A physician, who recently underwent surgery, said he had learned two things from the experience — "I learned to be more understanding with my patients and that things are never exactly the same again, necessitating some adjustments."

These areas for "new beginnings" are by no means exhaustive. However, they touch many of the facets of life which may be major concerns for many people. Should you need to make a "new beginning" in any area, allow God to speak to your heart. As he leads you under the direction of the Holy Spirit, resolve to follow him and let him take control of your life.

Allen of Jackson, is the wife of Judd Allen, pastor of Ogden Church, Bentonla.

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A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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Mrs. Loyd Wolfe
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Andrea Ostrander has learned to enjoy the finer parts of life in the United States, such as fast food. She was adopted from a Romanian orphanage by Southwestern Seminary student Hal Ostrander and his wife Carla.

Seminary couple's adoption makes Romanian girl no longer foreign

By Tim McKeown

FORT WORTH, Texas — While one child out of a 100,000 in Romanian orphanages may not seem like a lot, 4-year-old Andrea is more than enough for Hal and Carla Ostrander. She is an answer to prayer.

Although Hal is still a student at Southwestern, and with two children already, he and Carla knew God wanted them to adopt a child likely destined for life of poverty. During his five-and-a-half week stay in Romania, Hal said he felt God's presence throughout the red tape of the adoption process.

"People who were working as translators for me kept saying 'You are so lucky.' They couldn't believe how everything worked out," Hal said.

Andrea has lived most of her life in the orphanage and does not speak English. But it was her overwhelming, contagious affection that sealed the decision for Hal. "She was the first

one through the door, and she had a shyness that appealed to me."

When Carla received the call from Romania, she was surprised Hal had selected a 4-year-old rather than an infant. "When Hal called and told me about Andrea, I trusted in God and trusted Hal, so I said go ahead. I knew God was in control."

The adoption process was not without a hitch. The day the adoption was finalized, Hal was involved in a head-on collision as his vehicle, driven by one of the Romanian nationals, was struck by a drunk driver.

No one was seriously injured in the accident, but the hospital delay was the first of several delays. Hal had to meet with the parents of the girl and ask their permission to adopt her. Many of the children are placed in orphanages because their parents cannot afford to take care of them.

"I was so nervous, scared to death,"

Hal recalls about meeting with the parents. After 20 minutes of showing pictures of their home, of their two children, Alison, 10, and Mark, 8, and telling how much Andrea would be loved and cared for in the United States, the parents agreed to let their daughter go.

Since their return, Andrea has been a joy to her family as she learns about her new country. "It was so funny to watch her eat ice cream for the first time," Carla said. "She took a little tiny bit on her tongue at first, then tasted it, then took another bite. She was amazed with escalators and loves to try anything new."

"She's a big hit at church," Carla said. "We are committed to bringing her up in the discipline of the Lord. After all, she's an answer to prayer."

McKeown writes for Southwestern Seminary.

Your pastor's "easy time" — Is it really?

If he is young, he lacks experience, if his hair is gray, he is too old; if he has five or six children, he has too many; if he has none, he is setting a bad example.

If his wife sings in the choir she is being forward; if she does not, she is not interested in her husband's work.

If he speaks from notes, he has canned sermons and is dry; if he is extemporaneous, he is not deep.

If he spends too much time in his study, he neglects his people; if he visits, he is a gad-about.

If he is attentive to the poor, he is playing to the grandstand; if to the

wealthy, he is trying to be an aristocrat.

If he suggests improvements for the church, he is a dictator; if he makes no suggestions, he is a figurehead.

If he uses too many illustrations, he neglects the Bible, if not enough, he is not clear.

If he condemns wrong, he is cranky; if he does not, he is a compromiser.

If he preaches an hour, he is windy; if less, he is lazy.

If he preaches the truth, he is offensive; if not, he is a hypocrite.

If he fails to please everybody, he is hurting the church; if he does please everybody, he has no convictions.

If he preaches tithing, he is a money-grabber; if he does not, he is failing to develop his people.

If he receives a large salary, he is mercenary; if a small salary, it proves he is not worth much.

If he preaches all the time, the people get tired of hearing one man; if he invites guest preachers, he is shirking responsibility.

So what! They say the preacher has an easy time.

Soviet family enjoys new religious freedoms in U.S.

By Chip Alford

NASHVILLE (BP) — For Kirill and Mariyah Khadzi and their four sons, boarding an airplane in Moscow last October bound for the United States was "like stepping into a new world."

"Everyone was smiling at us, and they were very friendly," Khadzi said, referring to the crew of American pilots and stewardesses who brought a 747 loaded with Soviet political and religious refugees to the U.S. "It was a time of great joy for us."

A family of committed Baptists, the Khadzis decided to leave their home in the Soviet state of Moldavia after years of religious persecution at the hands of the Communist government. With the help of World Relief, an interdenominational organization that finds sponsors for religious refugees, the Khadzis were relocated in Franklin, Tenn. First Baptist Church of Franklin is serving as their sponsor.

"We wanted to educate our children (about God)," Khadzi, who speaks little English, said through an interpreter. "The schools in the Soviet Union teach that there is no God and we did not want this for our children."

"We want our children to live their lives as believers. So, we prayed to God, 'Take us to America.'"

Capitalizing on their new religious freedom, the Khadzis already have become faithful members of First Baptist Church.

"They speak very little English, but that doesn't keep them from coming to church," said Ernest Mosley, chairman of the church's missions committee and executive vice president of the Southern Baptist Convention Executive Committee.

"They participate in everything — Sunday School, worship services,

discipleship training, Wednesday night meetings. They are here just about every time the door is open," added Mosley.

With the pain of closed church doors still fresh in their minds, the Khadzis can't understand why Christians would not take full advantage of every opportunity to worship God.

"The Communists started to prohibit the children from going to church," Khadzi said, recalling events in his home city of Bendery, Moldavia. "They said it was against the law. The KGB would stand at the entrance to the church, and when parents would try to take their kids in, they would turn them back. They said, 'If you want the kids in, we'll just close the whole church down.'"

The Soviet Christians began to meet in homes, Khadzi said, but the Soviet militia would often interrupt the services, confiscating any Bibles or religious literature.

"Sometimes they would take the leaders away to prison," Khadzi said, adding his wife's father spent six years in jail. Khadzi himself was imprisoned for 10 days because of his religious convictions.

The Khadzis said they are happy in their new home in Franklin, especially the four boys: Benjamin, 12; John, 10; Genardy, 8; and Kirill Jr., 7.

"We like America," said 12-year-old Benjamin. "The schools are very good and I have many new friends. I am picking up pretty good on English. We have a teacher that helps us."

Kirill and Mariyah also have English tutors, but mastering a new language has been difficult. "I've got to learn the language," Kirill said, explaining his eagerness to become in-

dependent. First Baptist Church is helping the family with rent and other expenses until they establish themselves.

Kirill is temporarily working at the Southern Baptist Sunday School Board as an engineer's helper, and he hopes to secure permanent employment at the Nashville-based publishing house. "I have dreamed of doing work like this," he said.

While they are happy in their new church, the Khadzis have had to adjust to some cultural differences with

their new Southern Baptist friends.

"In the Soviet Union we would never clap in church," said Khadzi. "It is super quiet during services because it is considered that we are in the house of prayer. And we would never sit down when we pray. We either stand or we are on our knees."

Services in Moldavian churches are usually longer than those in American churches, sometimes lasting four to five hours.

"If it was hot outside, it was hot inside, and if it was cold outside, it was

cold inside. There were no comfortable and decorated buildings like we have here," he explained.

Christian women in Moldavia cover their heads with scarves and would never wear makeup or pants, Khadzi added.

"But these things don't really bother us," Kirill said, noting they are mostly cultural differences. "We are very thankful to be here. We say, thank you, First Baptist Church. Thank you, God."

Alford writes for BSSB.



FRANKLIN, Tenn. — Kirill Khadzi, center, a Baptist refugee from the Soviet Union, talks about his family's new found freedom in the United States. Also pictured are Kirill's wife, Mariyah, and the couple's four sons, left to right John, Benjamin, Kirill Jr., and Genardy. Kirill, who is temporarily employed at the Baptist Sunday School Board, lives with his family in Franklin, Tenn. (BSSB photo by Jim Veneman)

Baptist Record

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